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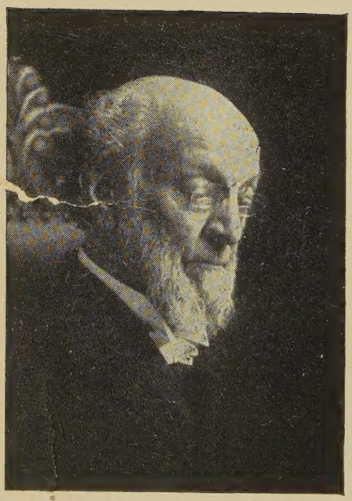

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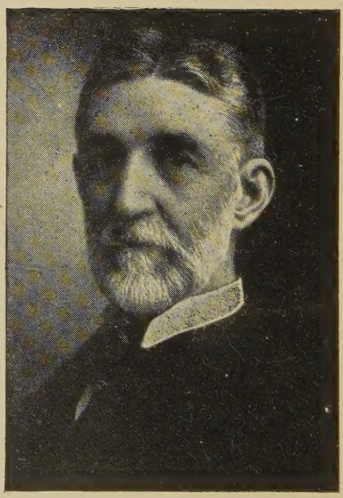

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Member Lesson Committee
1872-1902

The International Lesson System

The History of Its Origin and Development

Lectures Delivered Before the Faculty and Students of the Southern Baptist Theological Seminary February 6-10, 1911

By

JOHN RICHARD SAMPEY, D.D., LL.D.

Professor of Old Testament Interpretation in the Southern Baptist Theological Seminary, Louisville. Author of "A Syllabus for Old Testament Study," "The Heart of the Old Testament," etc.

With a Brief Introduction

By

BISHOP JOHN H. VINCENT, D.D.

NEW YORK CHICAGO TORONTO

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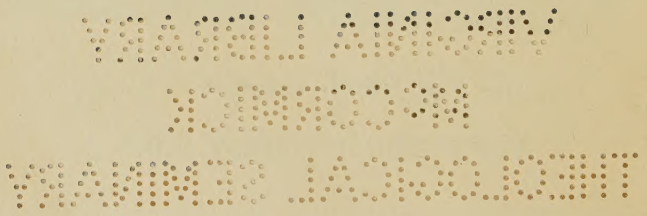

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To
Benjamin Franklin Jacobs
and
John Heyl Vincent
Founders of the
International Uniform
Lesson

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PREFACE.

BEFORE history can be written, history must be made. A period of forty years of interesting and instructive co-operative Christian work has been waiting for some sympathetic writer to tell the inspiring story. As the senior member of the American Section of the International Lesson Committee, I have undertaken the pleasing office of chronicler and interpreter. Everybody has been willing and prompt to help me with the loan of books, papers, manuscripts, pictures and whatever else I have needed.

The story was first told in lectures on the Sunday School Board foundation in the Southern Baptist Theological Seminary. Much additional material has been incorporated, and valuable appendices have been added. The book contains all the lessons, both uniform and graded, that have ever been issued by the American Section of the Lesson Committee.

My special thanks are due to Bishop Vincent for the courtesy of a long personal interview and for the excellent Introduction to my book; to Professor Ira M. Price for granting me access to the Minutes of the Lesson Committee; to Messrs. Marion Lawrance, Hugh Cork, W. C. Pearce, W. B. Jacobs, B. W. Spilman, J. I. D. Hinds, E. M. Fergusson, and Mrs. J. W. Barnes for the loan of valuable books and papers; to Mr. W. N. Hartshorn for the use of cuts of the Lesson Committee, and to Rev. Frank Johnson for the gift of books and papers concerning the Sunday-school movement in Great Britain.

LOUISVILLE, May 1, 1911.

INTRODUCTION.

A THEORY CONCERNING THE SUNDAY SCHOOL.

BY JOHN H. VINCENT.

THE Sunday School is sometimes (I think I may say usually) spoken of and treated in conversation, discussions and church administration as a modern and human institution without biblical and divine authority. At best until within the last half century it was generally considered as a modern ingenious human device—in a way "providential"—for the religious instruction of children; and especially of children who do not enjoy the advantages of a positive and earnest Christian home where family prayer is maintained, catechetical instruction given, and fidelity to what are called "church services" ensured.

I think it unfortunate that the name "Sunday School" has been so widely adopted, and that the origin of the institution is traced to so recent a date in the history of the Christian Church. For this reason, with many of our best people, it is accounted a benevolent modern device, really outside of the church, but worthy of emphatic ecclesiastical encouragement. It does not have the full measure of "authority" which we award to the "public service;" but it is to be considered a modern aid, devised by Mr. Raikes, and finally adopted by most of the Christian denominations, not so much as a divinely established department of the church, in its essential ele-

ments practically employed in the New Testament times, but as a wise human device for imparting to children and youth religious instruction in order to bring them under the influence of the church. And sometimes (unfortunately) the Sunday School becomes to many people a substitute for the church.

The theory of the "providential" character of the Sunday School is valuable in securing for the institution strong Christian sympathy, but it is not calculated to ensure such a sense of responsibility on the part of all Christian parents and pastors as would naturally follow a firm faith in the divine authority, and the New Testament origin of the methods which distinguish the Sunday School of today. We shall gain immensely when we can place both "public service" and "Sunday School" on the same biblical foundation; with their programs of Scripture reading, prayer, worship in sacred song, biblical exposition in free conversation and a wise personal application of the truth, all of which is followed by sympathetic oversight on the part of both Sunday School teacher and church pastor.

We unwisely associate the Sunday School of today with Robert Raikes instead of with Paul, Peter, James and the Divine Master Himself. This is our radical mistake. The Sunday School of the church today is as much a service of "the church" as is the so-called "public worship." It has as much biblical authority. It more really and literally follows the example and habit of Christ than does our ordinary public service at 10.30 or 11.00 o'clock on Sunday morning.

If these modern claims be correct, the Sunday School should be under the immediate direction of church officials, duly elected, carefully trained and regularly com-

missioned, seeking to coöperate with home, pulpit and pastorate, and as dependent as these agencies are on gracious and divine influence and guidance.

We may not all agree as to the official relations and functions of "teachers" in the early church. There can be little doubt that some of them were elected or appointed as laymen to render service as teachers of the young and immature; and certainly many Sunday School teachers of today are doing the same blessed and beautiful work, aiding parents and pastors, influenced, sustained and comforted by the Holy Spirit. A more profound realization of this on the part of Sunday School leaders and teachers would inspire them with higher and holier ambitions and render them more effective as representatives of the church in all their Sunday School service.

But no difference of opinion which present-day students of the primitive church may develop among themselves can possibly diminish the sense of personal responsibility which every Sunday School worker should today feel as the parent's and pastor's helper in the biblical and spiritual training of childhood, youth and adults.

Never before, under any civilization, has the intelligent lay worker (man or woman) found such blessed possibilities of service. The highest literary and intellectual preparation has in the Sunday School a rich promise of reward. The fellowship and friendship guaranteed to the earnest and faithful teacher, the response of young life awakened to ethical and spiritual possibilities, the later confirmation of all the best teachings of these faithful instructors must become noble incentives to life-long fidelity, fervor and self-sacrifice in service and to an increasingly devout and thorough study of the Word.

If we may not secure a change in the title so long employed, we certainly may make the Sunday School, even under its present name, a department of the church, supplementing the ministries of Fireside and Pulpit in the lines of religious and biblical training. I hope that the time is coming when we shall always speak of it as the "Church School"—whether it be in the form of an aggressive mission movement in the outskirts of a city or an organic part of the strongest and most thoroughly developed church in the very heart of our highest civilization. I hope also that little children in all our homes will be trained to attend regularly what is everywhere known as "the public service" at 10.30 or 11.00 o'clock on Sabbath morning. This emphasis is one of the hopeful features of the Sunday School movement of our age. Indeed, there is a statement which for forty years and more I have been in the habit of making in public which I still stand by. It is this : "If a child six or seven years of age can attend but one church service on the Sabbath day, by all means let it be the public service." It is not possible in our age too strongly to emphasize this rule of Sabbath observance. *The public service first in importance even for little children.* It is, in fact, difficult to over-emphasize this policy. We too slightly estimate the value of the public church service to the little child. The great building, the solemn silence, the music, the whole family in the pew, the pastor—"our pastor"—in the pulpit, the voice of sacred song, our pastor's prayer, the scripture lesson read by the pastor from that great Book on the pulpit—God's own word—and then "our pastor's sermon." It is *our* pastor, whose hand is often in touch with the hands of the children who now listen to him and whom they reverence and, it is to be

hoped, love. No, he need not especially "adapt" himself to the capacity of the children. When a minister talks on such topics and in such a language as to appeal to the average adult, the average child of our civilization can easily "follow his line of thought." The gospel—its standards, its historic and biographical, its ethical, and even its doctrinal, contents and relations and applications are not beyond the grasp and appreciation of the average youth of our times. If only the minister will not "let himself down" to the children, they will easily follow him—if their parents can. And by the simple illustrations which the wise and ingenious preacher and pastor employs, with no thought or intention of "adapting himself to the dear children," he will be surprised how really interesting he is becoming to the adults and the "scholars" of his congregation.

And I must add a line not likely to be popular with modern choirs in our churches. If we could have a public Sunday morning service sixty minutes long, *and never a minute longer,* and could remand to week-evening "concerts" the attempts at elaborate music—anthems, duets, solos, etc.—by professional and "artistic" singers, cultivating instead hearty congregational singing, we should increase the attendance at our public service, develop in our children a love of really sacred and worshipful music and a genuine, reverent appreciation of this part of the Sabbath service.

CHICAGO, April 24, 1911.

I.

INTRODUCTORY: FROM ROBERT RAIKES AND WILLIAM FOX TO JOHN H. VINCENT AND B. F. JACOBS.

WHO was the founder of the modern Sunday-school? By common consent, with only occasional notes of dissent, the great honor of setting up the modern institution known as the Sunday-school has been accorded to Robert Raikes, sole proprietor and editor of the Gloucester *Journal;* and the date of the opening of the first school in Soot Alley, Gloucester, England, was probably July, 1780. Robert Raikes was not really the first person to teach children on Sunday how to read; there were Sunday-schools here and there in England and in other countries long before the benevolent editor of the Gloucester *Journal* employed certain school-mistresses to receive poor and ragged boys from the streets and alleys of his native town for the purpose of teaching them how to read on the Lord's Day. As Alfred Gregory well says:

> Raikes' distinctive honour lies in the fact that, having in common with several other kindred spirits perceived the advantages that would attend Sunday teaching, he did not content himself, as did others, with establishing a school or schools in his own neighborhood, but by means of his newspaper and other organs of public opinion he recommended the practice far and wide, and never ceased his advocacy till the scheme was generally adopted throughout the land. The movement, hitherto unheard of save in a few provincial towns and villages, was by

him brought into the light of day. In vigorous language he introduced it to all classes of readers. From cottager to king, all learned of the new institution through Robert Raikes. He raised Sunday teaching from a fortuitous rarity into a universal system. He found the practice local: he made it national.[1]

The letter of Raikes to Colonel Townley, as well as the brief editorial in the Gloucester *Journal* of November 3rd, 1783, in which Raikes made his first public announcement of the work in the Sunday-schools of Gloucester, has been frequently reprinted. I invite attention to another letter, a copy of which I have made from the *Arminian Magazine* of January, 1785, at that time edited by the Rev. John Wesley:

AN ACCOUNT OF THE SUNDAY-CHARITY SCHOOLS, LATELY BEGUN IN VARIOUS PARTS OF ENGLAND.

GLOUCESTER, June 5, 1784.

I have not had leisure to give the public an earlier account of my plan for a reform of the rising generation, by establishing Schools, where poor children may be received upon the Sunday, and there engaged in learning to read, and to repeat the Catechism, or any thing else that may be deemed proper to open their minds to a knowledge of their duty to God, their neighbors and themselves.

The utility of an establishment of this sort was first suggested by a group of little miserable wretches, whom I observed one day in the street, where many people, employed in the pin manufactory, reside. I was expressing my concern to one, at their forlorn and neglected state:—and was told, that if I were to pass through that street upon Sundays, it would shock me indeed, to see the crowds of children who were spending that sacred day in noise and riot; to the extreme annoyance of all decent people.

I immediately determined to make some little effort to remedy the evil. Having found four persons who had been

[1] Gregory: Robert Raikes, pp. 44, 45.

accustomed to instruct children in reading, I engaged to pay the sum they required for receiving and instructing such children as I should send to them every Sunday. The children were to come soon after ten in the morning, and stay till twelve: they were then to go home and return at one; and after reading a lesson they were to be conducted to church. After church they were to be employed in repeating the Catechism till half after five, and then to be dismissed, with an injunction to go home without making a noise; and by no means to play in the street. This was the general outline of the regulation.—With regard to the parents, I went round to remonstrate with them on the melancholy consequences that must ensue from so fatal a neglect of their children's morals.—They alleged, that their poverty rendered them incapable of cleaning and clothing their children fit to appear either at school or at church; but this objection was obviated by a remark, that if they were clad in a garb fit to appear in the streets, I should not think it improper for a school calculated to admit the poorest and most neglected; all that I required, were clean faces, clean hands, and their hair combed. In other respects they were to come as their circumstances would admit.

In a little time the people perceived the advantage. Many children began to show talents for learning, and a desire to be taught. Little rewards were distributed among the most diligent. This excited an emulation.—One or two Clergymen gave their assistance, by going round to the schools on the Sunday afternoon, to hear the children their Catechism. This was of great consequence.

Another Clergyman hears them their Catechism once a quarter publicly in the church, and rewards their good behaviour with some little gratuity.

They are frequently admonished to refrain from swearing; and certain boys, who are distinguished by their decent behaviour, are appointed to superintend the conduct of the rest, and make report of all that swear, call names, etc. When quarrels have arisen, the aggressor is compelled to ask pardon, and the offended is enjoined to forgive.—The happiness that must arise to all, from a kind, good-natured behaviour, is often inculcated.

This mode of treatment has produced a wonderful change in

the manners of these little savages. I cannot give a more striking instance than I received the other day from Mr. Church, a manufacturer of hemp and flax, who employs numbers of these children.—I asked him whether he perceived any alteration in them, since they had been restrained from their former prostitution of the Lord's-day? "Sir, said he, the change could not have been more extraordinary, had they been transformed from the shape of wolves and tygers to that of men. In temper, disposition, and manners, they could hardly be said to differ from the Brute Creation. But since the establishment of the Sundays' Schools, they have shown that they are not the ignorant creatures that they were before. When they have seen a superior come, and kindly instruct and admonish them, and sometimes reward their good behaviour, they are anxious to gain his friendship and good opinion.—They are also more tractable and obedient, and less quarrelsome and revengeful."

From this little sketch of the reformation which has taken place, there is reason to hope, that a general establishment of Sunday Schools, would in time make some change in the morals of the lower class. At least it might in some measure prevent them from growing worse, which at present seems too apparent.

R. RAIKES.

P. S....The parish of St. Nicholas has lately established two Schools; and some Gentlemen of this city have also set up others. To some of the School-mistresses I give two shillings a week extra to take the children when they come from work, during the week days.

I have given this long letter in full, in order to draw attention to the sentiments and ideas of the man who set up the modern institution of Sunday-schools. It is evident that moral and religious motives kept him to his task. He was a Churchman and a philanthropist. He boldly espoused the cause of Prison Reform and of Temperance before it was the fashion to advocate these worthy reforms.

With beautiful modesty, Robert Raikes, in his early

notices in the press, gave all the credit to the clergy of Gloucester for the Sunday-school movement. Rev. Thomas Stock, a clergyman of the Church of England, co-operated with Mr. Raikes from the inception of the movement; so earnest and prompt was he in his advocacy of the Sunday-school that some of his parishioners came to think that he was the founder of Sunday-schools. The Gloucester *Journal,* the *Gentleman's Magazine,* the *European Magazine* and the *Arminian Magazine* gave publicity to the charitable enterprise. Within four years from the first editorial in the Gloucester *Journal,* Mr. Raikes, in a letter to his friend John Nichols, estimated the number of children in Sunday-schools at 250,000.

How can the rapid spread of the movement be accounted for? Surely the times must have been ripe for such a charitable enterprise. Members of the Established Church and Dissenters vied with one another in the founding of new schools for the poor and ignorant. If any single element in the life of the England of the eighteenth century should be sought as the compelling cause of such a glorious effect, the Wesleyan revival must be named as that cause. But for the work of John Wesley and his associates, the labors of Raikes might have been local and transient. Raikes planted the seed in soil that had been made mellow by the plowing and harrowing of Wesley and Whitefield.

THE LESSON SYSTEM IN THE SUNDAY-SCHOOLS FOUNDED BY RAIKES.

What now was the lesson system in the schools founded by Robert Raikes? It is difficult for us to

transport ourselves in imagination back to a time when there were no public schools in England. The poor could not read and write in England in 1780. It was useless, therefore, to place the Scriptures in their hands; for to them the Bible was a sealed book. To teach the children how to read was the first task of the schools founded by Raikes. Neatness, kindness, reverence for superiors, the spirit of forgiveness and the habit of attending public worship were inculcated with the utmost diligence. The catechism was included in the regular course of instruction, and pupils were taught to read the Bible. The course of instruction, elementary as it necessarily was, had for its end the moral and spiritual improvement of the pupils. The teachers were women who made it their business to teach the rudiments of an English education. They were paid at the rate of a shilling or more for each Sunday's work, giving from five to seven hours every Lord's Day to their pupils. The Sunday-schools were charity schools, none but children of the poor attending them. Boys and girls were taught in separate houses by different teachers, about twenty pupils being sent to each teacher. To this day in England the Sunday-school is associated in the minds of the cultured and wealthy with the idea of charity, and it is with difficulty that the American idea of the church Bible school for all classes and ages wins acceptance.

THE WORK OF WILLIAM FOX.

It is time that our attention should be drawn to the man whose name we have joined with that of Robert

Raikes as one of the chief promoters of Sunday-schools in the eighteenth century. William Fox was born February 14, 1736, at the village of Clapton, a few miles northeast of the city of Gloucester, the home of Raikes. He united with the Baptist Church at Bourton-on-the-water while yet a young man, and became in later life a deacon of the church at Lechdale. He seems to have believed in restricted communion. From comparative poverty he rose to affluence, by dint of energy and good management.

During the period in which Mr. Fox resided in London as a wholesale merchant he had occasion to take frequent journeys through the counties of England, and was thus brought face to face with the lamentable ignorance of the lower classes. As Mr. Power remarks, "He often found hamlets and even villages where the poor were entirely without the Bible —and what made this destitution worse, he discovered that when they were presented with a copy, not one in twenty could read it."[1] He sought some means for remedying the evil. He wrote letters to many of the leading members of Parliament seeking to enlist them in the cause of the ignorant poor; but without avail. While Raikes was experimenting with Sunday-schools at Gloucester, Fox was trying to devise ways and means by which "every poor person in the Kingdom might be able to read the Bible." He talked with friends about the establishment of a Society to undertake the task of teaching the poor how to read. Parliament having failed him, Mr. Fox brought the subject

[1] Power, Rise and Progress of Sunday Schools, p. 61.

to the attention of the Baptist Monthly Meeting held at the King's Head tavern in the Poultry, in May, 1785, submitting to their consideration the question "whether there might not be some plan adopted by which all the children of the poor might receive a scriptural education by being taught to read the Bible." The Chairman of the meeting was Henry Kane, Esq., a deacon in the Baptist Church at Mazepond. Mr. Fox made an earnest address before his Baptist brethren, urging that schools for the poor be established. He pleaded with them not to be discouraged by reason of the magnitude of the undertaking. A subscription was commenced at once for carrying into effect the measure presented by Mr. Fox. Surely here was a man ready to "attempt great things for God." When the Chairman of that meeting said to Mr. Fox: "I presume, sir, you intend to confine the plan to our own denomination, for then we shall go on in harmony;" that sturdy, broadminded Baptist replied: "Sir, the work is great, and I shall not be satisfied until every person in the world be able to read the Bible—and therefore we must call on the world to help us."

Soon after this meeting in May, 1785, Mr. Fox learned of the work of Raikes in Gloucester, and at once wrote to Raikes on June 15, 1785, asking for further information concerning the success of the Sunday-school movement. He saw that the expense of Sunday-schools would be quite small in comparison with that of maintaining schools throughout the week days. He seeks to learn from Mr. Raikes whether children taught only one day in seven actually learn to

read. Mr. Fox was led by this correspondence to change his original plan, and in due time, through his influence, the first society for promoting Sunday-schools was organized September 7, 1785.

The Sunday School Society, founded by Wm. Fox, was established on a liberal platform. The Committee to whose hands the business of the Society was intrusted was composed of twenty-four men, one half of the number being members of the Church of England, and the other half Protestant dissenters. All pupils were required to attend some place of worship every Sunday, but such places as the parents should approve. The movement was purely charitable, as the first rule for the regulation of the schools fostered by the Society shows: "The subjects of this charity shall be poor persons of each sex and any age, who shall be taught to read, at such times and in such places as the Committee, by themselves or their correspondents, shall appoint."[1] Mr. Power suggests, as an explanation of the limitation of the schools to the poor, the wide gulf between the poor and the respectable classes at the close of the eighteenth century in England. It was not deemed practicable to teach the children of the very poor and of the prosperous in the same school.

THE NOBILITY BECOME INTERESTED IN SUNDAY-SCHOOLS.

Mr. Raikes did much to introduce the Sunday-school movement to the favorable notice of the nobil-

[1] Rise and Progress, pp. 99, 100.

ity of the realm. Writing to Rev. Bowen Thickens, of Ross, on June 27, 1788, he remarks:

> At Windsor, the ladies of fashion pass their Sundays in teaching the poorest children. The Queen sent for me the other day to give Her Majesty an account of the effects observable on the manners of the poor, and Her Majesty most graciously said that she envied those who had the power of doing good by thus personally promoting the welfare of society in giving instruction and morality to the general mass of the common people, a pleasure from which by her position she was debarred. Were this known to the ladies of the British nation it would serve to animate them with zeal to follow in the example which the Queen is so desirous to set before them. You may mention it to the ladies of Ross, who will not then perhaps be above noticing the children of their poor neighbors, if they are present.

George III himself, while on a visit to the Sunday-school at Brentford, is said to have uttered the wish that every poor child in his kingdom should be taught to read the Bible. Members of the French Academy came from Paris, in 1787, to enquire into the new plan for elevating the poor. Adam Smith, author of "The Wealth of Nations," wrote: "No plan has promised to effect a change of manners with equal ease since the days of the Apostles."

THE SUNDAY-SCHOOL AND POPULAR EDUCATION.

The spelling-book was the first text-book in the English Sunday-schools established by Raikes and the Sunday School Society founded by Fox. Then came selections from the Bible, New Testaments, Bibles and Catechisms. The report of the Sunday School Society on July 18, 1795, recited the fact that in ten years the

Society had distributed 91,915 spelling-books, 24,232 Testaments, and 5,360 Bibles for use in 1,012 Sunday-schools with about 65,000 pupils. The use of the Bible seems to have been limited to reading; there was no limited lesson to be studied by the pupil and taught by the teacher. The report of the Society in 1805 shows that during twenty years the Sunday School Society had "established and assisted 2,542 schools, containing 226,945 pupils; had donated 219,410 spelling-books, 50,126 copies of the New Testament, and 7,213 copies of the Bible." They had also expended more than $20,000 for the benefit of schools needing pecuniary assistance, most of which went to pay the salaries of teachers. In the light of these facts, the statement of the great historian, John Richard Green, is seen to be well within the bounds of truth: "The Sunday-schools established by Mr. Raikes, of Gloucester, at the close of the century were the beginnings of popular education." When the teachers of public schools volunteer their services in the Sunday-schools, they are but paying a debt the modern free school owes to the modern Sunday-school.

ADVENT OF THE UNPAID TEACHER.

The plan of paying teachers may have been almost necessary in the early years of the Sunday-school movement; but if the institution was to spread to every village and reach the millions who needed its care, the principle of voluntary and unpaid labor must displace that of hiring teachers. As early as July, 27, 1787, only seven years after the founding of the first Sunday-

school by Raikes, Rev. John Wesley, in his journal, says: "We went on to Bolton. Here are eight hundred poor children taught in our Sunday-schools by about eighty masters, who receive no pay but what they are to receive from their Great Master." Just as the Wesleyan revival prepared the hearts of men of every communion to engage in the philanthropic labor of founding and supporting Sunday-schools, so also the same evangelical revival prepared the hearts of men and women to give their services as teachers without financial compensation. As early as 1794, twenty-four out of thirty teachers in the Stockport schools gave their services without compensation. William Brodie Gurney, a Baptist layman, became the apostle of the movement in favor of unpaid teachers. He was the founder of the London Sunday School Union, which, from its origin in 1803, has favored the voluntary plan.

A new spirit came into the Sunday-school with the advent of the unpaid volunteer teacher. Mr. Thomas Morris published in the *Methodist Magazine* for September, 1802, "An Address to the Public on the Utility of Sunday Schools," in the course of which he says:

> As it has been found by experience, that these Schools have succeeded best which have been taught by persons who give their labour gratis; we would more particularly recommend that plan to be adopted wherever a sufficient number of such teachers can be procured. Such persons, engaging from motives of duty, and having only the glory of God and the good of their fellow-creatures in view, will be far more diligent and useful than any teacher that can be hired.

THE ADMISSION OF ADULT PUPILS.

The pupils in the early Sunday-schools were children. It was reserved for the Rev. Thomas Charles, an Episcopal minister, of Bala, North Wales, to open the door to adults. Mr. Charles had been a friend to the circulating schools in Wales, which went from one community to another teaching the pupils to read. Perhaps as early as 1785, he had introduced the Sunday-school among the Welsh. In 1798, Mr. Charles applied to the Sunday School Society in London for a grant of books including Bibles and Testaments. Three thousand books were placed at the disposal of Mr. Charles; and the Executive Committee of the Society decided, in July, 1799, to undertake the publication of the New Testament in the Welsh language. The Sunday School Society, perhaps for lack of funds, were unable to carry out their plan of publishing an edition of the New Testament in Welsh. In 1802, Mr. Charles brought to the attention of the Religious Tract Society in London the great destitution as to Bibles in Wales, and in the discussion that ensued it was suggested by Rev. Joseph Hughes, a Baptist minister, that steps ought to be taken to stir up the public mind to a general dissemination of the Scriptures. The outcome of the suggestion was the formation of the British and Foreign Bible Society in 1804. Thus the demand for the Scriptures in the Sunday-school was the occasion of the formation of a Bible Society which has sent forth millions of copies of the Word of God in many tongues and into all the lands of the earth.

It was in the summer of 1811 that Mr. Charles commenced the first Sunday-school for adults at Bala. Writing on April 12, 1812, he says:

We have six of these schools for the aged set up within these three or four months, and some hundreds have learned and are learning to read. By condescension, kindness and patience they have been engaged to learn, and their desire for learning soon became as great as any we have seen among the young people. They have their little elementary books with them often whilst at work, and meet in the evenings, of their own accord, to teach one another. The rumor of the success of these schools has spread abroad, and has greatly removed the discouragement which old people felt from attempting to learn at their age. This has been practically proved to be false, for old people of seventy-five years of age have learned to read in these schools, to their great comfort and joy.[1]

Mr. Power presents another letter from Mr. Charles, dated January 4, 1814, in which he says:

In one county, after a public address had been delivered to them on that subject, the adult poor, even the aged, flocked to Sunday Schools in crowds; and the shop-keepers could not immediately supply them with an adequate number of spectacles. Our schools, in general, are kept in our chapels; in some districts, where there are no chapels, farmers, in the summer time, lend their barns. The adults and children are sometimes in the same room, but placed in different parts of it. When their attention is gained and fixed, they soon learn; their age makes no difference, if they are able by the help of glasses, to see the letters. As the adults have no time to lose, we endeavor, before they can read, to instruct them without delay, in the first principles of Christianity. We select a short portion of Scripture, comprising in plain terms the leading doctrines, and repeat them to the learners till they can retain them in their memories; and which they are to repeat the next time we meet. It is impossible for me, at present, to ascertain the number of adults in

[1] Power, Rise and Progress, pp. 193-195.

the schools; in many districts they all attend, and the beneficial results of them are everywhere observed.

The Adult school movement rapidly spread throughout Wales and England. Mr. Power quotes from a report of the Gainesborough Adult School Society the following:

An old woman ninety-four years of age, at Ipswick workhouse, made better progress without spectacles than some of the younger people, some of whom she undertook to teach. A woman ninety-eight years old at Manchester, went to a boys' school and received instruction; she reads aloud in the school.[1]

Let not our wonder at such a report make us fancy that we have at length reached the age limit in school life.

At Glencavie on one of the islands of Scotland it is said the people flocked in crowds to the schools. An old soldier named Iverich, one hundred and seventeen years old, says he entered the army in 1715, and the Sunday School in 1815. After learning the alphabet, and to connect monosyllables, his sight failed, and he could go no further.[2]

Thus the door of improvement was opened to the indigent aged, as well as to the children of the poor, and the Adult Class movement of the twentieth century was anticipated by almost a hundred years.

THE FIRST AMERICAN SUNDAY-SCHOOLS.

When were Sunday-schools established in America? Before the close of the eighteenth century there were

[1] Rise and Progress, p. 196.
[2] Rise and Progress, p. 197.

scattering schools in different States of the Union. From the earliest days of the Pilgrim Fathers, New England pastors practiced catechetical instruction. "In 1647," says Pray, in his History of Sunday Schools, "a law was enacted in Massachusetts, the earliest of the kind to be found on the records of any Christian people, providing for the establishment of public schools for every town containing fifty families."[1] The chief text-books in the common schools of New England in the eighteenth century were the New England Primer, the spelling-book, the Psalter, the New Testament and the Bible. From the beginnings of New England life, provision was made for the acquirement of the elements of a good English education. Popular education was not so well provided for in the other colonies, and hence it was natural that Sunday-schools after the style of the Raikes schools should be introduced first in the Middle and Southern States.

Without attempting to describe the work of Ludwig Thacker at Ephrata, Pennsylvania, in the middle of the eighteenth century, or the work of Bishop Asbury in Hanover, Va., about 1786, we note the organization of "The First-Day or Sunday School Society," in Philadelphia on January 11, 1791. The first school of the Society was opened in March, 1791, two other schools being added during the first year. The preamble of the Constitution states the object of the founders of the Society:

WHEREAS, the good education of youth is of the first importance to society, and numbers of children, the offspring of

[1] History of Sunday Schools, p. 194.

indigent parents, have not proper opportunities of instruction previous to their being apprenticed to trades; and whereas, among the youth of every large city, various instances occur of the first day of the week, called Sunday,—a day which ought to be devoted to religious improvement,—being employed to the worst of purposes, the depravity of morals and manners: It is therefore the opinion of sundry persons that the establishment of First day or Sunday Schools in this city would be of essential advantage to the rising generation; and for effecting that benevolent purpose, they have formed themselves into a society, by the name of the Society for the institution and support of First day or Sunday Schools in the city of Philadelphia, and the districts of Southwark and the Northern Liberties.

We can get some idea of the lesson system employed, by the action of the Society in 1793, when it was voted, "that the instructions to be given in their schools should be confined to reading and writing from the Bible; but for such scholars as had not learned to read, spelling-books and primers might be used." Pray remarks: "By this rule it was understood that oral religious instruction was denied to the scholars; and no other good seems to have been contemplated than improvement in the common rudiments of reading and writing, and decency in behaviour."[1] Perhaps some members of the Society were content with improvement in reading and in manners, but others sought higher ends. The teachers were required to conduct the pupils to different places of public worship. Dr. Rice states that a committee was appointed to see that special attention was given by the teachers to moral and religious instruction at every session of the schools.

Within nine years, more than two thousand scholars

[1] Pray, History of Sunday Schools, p. 206.

had been admitted to the schools under the care of the Society. The teachers were paid for their services, as in the schools founded by Robert Raikes, the compensation ranging from 20£ to 25£ a year. When, in the early years of the nineteenth century, the voluntary system of gratuitous teaching was introduced in America, the First day or Sunday School Society retired from active operations, and has ever since made grants, from its small invested funds, to needy Sunday-schools in Philadelphia and its vicinity.

ADVENT OF A NEW TYPE OF SCHOOL.

Between 1810 and 1825 in America the modern Sunday-school for *religious* instruction, as we now know it, came to be the prevailing type of school. The purely religious motive gained the ascendency. In many places the spelling-book was still in use, and the children were taught to read on the Lord's Day; but the chief subject of study in most schools came to be the Bible, as the guide to salvation. Sunday-schools were founded and maintained by devout Christians for the purpose of leading the scholars to Christ. The Catechism was still used, as it is to-day, as a compend of Scripture doctrine. The evangelistic note was heard in the opening and closing exercises, as well as in the teaching of the various classes. The question of the poor child who strayed into a Sunday-school one day and asked, "Is this the way to heaven?" could now be answered in the affirmative. The Sabbath-school had become for many the way to heaven. Teachers were burdened with the sense of responsibility for the souls

of their pupils. The presence of unconverted teachers in the Sunday-school was no longer so common. There was more personal witnessing for Christ; and revivals of religion broke out in the schools. The Sunday-schools were becoming "nurseries for Christians," as John Wesley had suggested in his later days.

Rev. Asa Bullard, in his volume entitled "Fifty Years with the Sabbath Schools," quotes from a report of the Chillicothe Association of Sabbath School Teachers, of Chillicothe, Ohio, for 1817, a paragraph which presents the transition from the early type of school to the more modern:

> The town has been divided into eight school districts, in each of which there is a school, under the direction of competent teachers. To secure the regular attendance of the scholars, parents, guardians, and masters are requested to enter them by subscriptions for the term of one year, engaging to provide for them the necessary books. The society has under its care four hundred scholars. They are taught to read the Scriptures, and memorize select passages. They are also taught to sing the praises of God. The schools are brought together monthly, to sing in concert, and have an address from a minister of the gospel.[1]

THE ERA OF MEMORITER WORK.

The era of memorizing Scripture came in, and has continued in some degree to the present time. For ten or fifteen years prior to the introduction of a limited lesson in 1823, the chief task in the Sunday-school in America was the repetition of Scripture verses selected by the pupils. There was time for little else but the hearing of long selections which had been committed

[1] Fifty Years With the Sabbath Schools, p. 213.

to memory by the pupils. Reward cards were given for excellent *memoriter* work, and children vied with each other in repeating whole chapters or even books at each meeting of the class. Often the scholar had little conception of the meaning of the passages quoted. The teacher simply heard the pupils recite what they had learned by heart.

During the period from 1810 to 1825 the Sunday-school in America began to be admitted into the house of God by the churches. Baptist Sunday-schools, Methodist Sunday-schools, Presbyterian Sunday-schools were established in connection with local churches in all parts of the United States and Canada. There were also many Union schools in all parts of the land.

THE ORGANIZATION OF SUNDAY-SCHOOL UNIONS.

During the first quarter of the nineteenth century the general organizations for promoting Sunday-schools were unions of earnest souls of various religious creeds. The New York Sunday School Union was established in 1816. A local union was formed in Boston the same year, and in 1817 a similar union was formed in Philadelphia. These societies and others were merged into the American Sunday School Union, May 25, 1824. The schools composing the Sunday School Union Society of New York used, in 1816, the lessons compiled for the London Sunday School Union. They consisted of sketches of Scripture history printed on sheets and in spelling-books. The higher classes used the Bible in its entirety.

The aim of the founders of the American Sunday School Union was expressed as follows:

> We are associated for the purpose of establishing Sunday Schools in destitute parts of the country, supplying them with needful books, and aiding in the improvement of Sunday Schools generally.
>
> Our organization contemplates one grand specific object—viz: the gathering of untaught children into schools of religious instruction on the Lord's day. This is done by the labors of stated missionaries, whose office it is to explore new and recently-settled districts, and neglected neighborhoods, organize new schools and aid those already existing.

Representatives of the leading evangelical denominations of Christians were to constitute the Committee of Publication, and no book could be published to which any member of the committee should object. All the publications of this society are still on the "union principle." The Union resolved to give its attention to needy communities in which there was no school under control of any denomination of Christians, and its aim was to disseminate the fundamental evangelical principles upon which the great Protestant bodies were agreed. The American Sunday School Union has done a mighty work in the founding of Sunday-schools in destitute communities in all parts of the United States. Its literature has been thoroughly evangelical, and the work of its missionaries has promoted a better understanding and a spirit of co-operation among the great Protestant denominations. Many thousand Sunday-schools have been founded by its agents, and many thousands of souls have been won to Christ as the fruit of its manifold labors. The work of this society pre-

pared the way for the great denominational Sunday-school societies and boards of more recent times. Some of the agents of the Union or its auxiliary societies, trained in its methods of work, afterward gave themselves to the task of developing great denominational societies for the promotion of Sunday-schools. The Union took the lead in the creation of a literature, both periodical and permanent, for the use of Sunday-schools. At one time it was the great national society with which most of the leading Sunday-school workers of America were directly affiliated. The fact that it is now only one of a group of great societies for the promotion of Sunday-schools ought not to cause us to overlook its immense services in the early years of its history. The Union is still doing a great work in communities in which no church schools exist.

THE FIRST MOVEMENT TOWARD UNIFORMITY IN LESSONS.

Let us now turn to a consideration of the first system of Bible lessons for Sunday-schools that was able to command the respect of educators. The best account of this early system of selected lessons that I have been able to find is that of Rev. Edwin W. Rice, D.D., of the American Sunday School Union. Dr. Rice has kindly placed at my disposal articles and pamphlets of various dates in which he has told the story of the Uniform Lesson Scheme of 1825 and the following years.

As early as 1823, a scheme of lessons from the Gospels and Acts, with a few questions, was prepared

and issued by Truman Parmelee, of Utica, N. Y. In 1824, the *Sunday School Teacher's Magazine,* of London, suggested the importance of assigning certain portions of Scripture and catechism, instead of letting the children select and commit what they pleased. Early in the same year a scheme of limited and uniform lessons was arranged by two Sunday-schools in the city of New York, one of the schools being in charge of William A. Tomlinson and the other of "Father" Seaton. The lessons, which were designed for general use by the two schools, were selections from the Gospels in chronological order. The lessons were to be used by all the classes in the two schools. In October, 1824, "The New York Association of Sunday School Teachers" passed a resolution declaring that "all lessons in Sabbath-schools should be selected," and on January 1, 1825, they commenced a series of selected lessons for the four following months.

The American Sunday School Union at once espoused the new idea, and in March, 1825, published a card containing a list of forty-nine lessons for one year, divided into four parts, so as to leave room for a quarterly examination of the scholars. These lessons were used in many schools in New York, Philadelphia, and other cities, in 1825. The experiment was so successful that, in response to many requests, the trial list was carefully revised and issued for general use for one year, from May, 1826, to May, 1827. The New York Sunday School Union employed the Rev. Albert Judson to prepare for the use of teachers a series of

questions of three grades on the lessons, which were published monthly in pamphlet form. The demand for Judson's work far exceeded the supply. Dr. Rice says:

> Seven thousand copies issued in New York of the first volume were found utterly inadequate, and the American Sunday-School Union purchased the right to issue 50,000 copies of the first and second volumes, these likewise failing to meet the demand. Several editions were rushed from the press in America, and large editions were printed in London, England.
>
> Judson's questions were of *three grades*. The first grade consisted of such plain and easy questions as might be answered by citing some clause of the Bible text. The second grade comprised less simple questions, calling for more thought, and leading the teacher to explain, and the scholar to know the meaning of the text. The third grade of questions were those which arose from the subject of study, and from the passage of Scripture where the same or a like topic of truth was taught. This called for a more general study of Scripture to discover how the same truth was presented by different sacred writers.[1]

That the promoters of this new lesson system intended that it should be a uniform series is plain from the hope expressed by the New York Sunday School Union Society, "that this plan will very soon be so systematized that every school may be furnished with the same lesson—that thus every teacher and every scholar may be occupied upon the same subject at the very same time." The American Sunday School Union recommended the new series to all its auxiliaries and the Sunday-schools of the entire country.

In 1827 the American Sunday School Union announced a series of lessons covering five years, forty lessons being assigned to each year. The schools were

[1] Rice, Important and Remarkable Epochs in the History of Sunday-schools, pp. 10, 11.

left free to give the remaining Sabbaths to special lessons on the doctrines of the church or other topics. As originally projected, the first year was to include "the history of our Saviour's life and miracles; the second year embraced the Sermon on the Mount, the Parables, and other instructions of Jesus; the third year's course comprised selections from the Epistles and Revelation; the fourth year was devoted to interesting biographies and stories from the Old Testament; the fifth year was to be assigned to lessons from the prophecies." In these days when progressive Sunday-school workers are trying to secure the attendance of the entire population from four years to one hundred years of age, the statement added by the promoters of this first uniform lesson will probably sound strange: "It is not probable that any among the present generation of Sunday-scholars will continue in the schools a longer time than to get through these five-years' courses of instruction."

This first uniform series was a marvelous forward movement in the Sunday-school world. Dr. Rice quotes from the *American Sunday-School Magazine* the following endorsement of the new method of study:

> The introduction of that system of Sabbath-school instruction which has attained the appellation of the Selected Lessons forms a new era in their history. It has been found so superior in every respect to the *old plan* of allowing or encouraging each child to commit as many chapters or verses for a lesson as he could, and each scholar a different lesson, that the latter is now excluded from every well-conducted Sunday-school; and all now have the *same*, and that a *limited* portion of Scripture to study, understand and commit to memory.

The new series was rapidly adopted in all parts of the country. Ministers and educators in all the States commended the series. New interest in the Sunday-school was aroused by this more systematic method of study. In 1828, the assertion was made that "the Selected Lessons are now almost universally introduced." It is said that revivals broke out in the Sunday-schools and churches in various parts of the land. Pastors made the Sunday-school lessons the theme of lectures and sermons. The Bible came to be more nearly the exclusive subject of study in the Sunday-schools. Helps for teachers were prepared by several persons acting independently. In England, also, there was a movement in favor of limited lessons, on which helps similar to those of Mr. Judson were prepared. Popular works on Biblical Antiquities and Geography were prepared, and a Pocket Dictionary of the Bible was also issued. There was a new enthusiasm in the study of the Bible throughout the English-speaking world.

The chief rival of the lesson helps prepared by Mr. Judson was a series by a Superintendent in New Jersey, which was issued with the approval of the Princeton Sunday School Union. An effort was made by the American Sunday School Union to secure unity in the Sunday-school lesson system throughout the land. The two rival systems were acquired by the Union, and Mr. Harvey Fisk was selected to combine the best features of the two systems into one. His work passed under the scrutiny of the Publication Committee of the Sunday School Union. As a result of his labors, came the

first issue of the "Union Questions," Volumes I and II, on the list of selected Uniform Lessons, the list having been again revised by leading educators. Had there been a strong permanent Lesson Committee, representative of the leading evangelical denominations, it would seem that the great movement of 1872 might have been anticipated by more than forty years.

The catechetical method was applied to the new system of lessons. The rather elaborate system of James Gall came to be applied in the helps on the lessons. The more popular expository method of our day was only slightly used. There was, indeed, a distinct effort on the part of Sunday-school educators to provide for teachers improved helps for the understanding of the Scriptures. These helps were issued in bound volumes, which had a wide sale, but did not attain to the immense circulation of the cheaper lesson quarterlies of recent time. Compare with the annuals issued in our day by Dr. Peloubet and Miss Tarbell the following description by Dr. Rice:

> The aids for teachers in this early scheme of uniform lessons were planned on a generous scale. Several successive volumes as "helps" were issued. The teacher's help to the first year's course was on the Gospels, and contained a "harmony of the Gospels, exercises, illustrations, and practical lessons." The "help" on each lesson covered several closely-printed pages, the matter being classified under five heads: 1. The "narrative" or introduction to the lesson, including its historical setting. 2. "Exercise" or a series of questions, to indicate to the teacher some plan of instruction, and how to avoid the sameness in the questions. 3. "Explanations" on all difficult phrases, and verses requiring any exposition, covering one to two or more pages. 4. "Illustration" of the symbols, as in parables, and

similar lessons, which was often a more extended department of explanation than even the previous head. 5. "Practical lessons." This often occupied three or more closely-printed, but orderly paragraphed pages. These gave the result of wide study, keen wisdom, and broad applications of the truth to daily life.

The earlier system of lesson helps for teachers may compare not unfavorably with our best recent books and quarterlies designed as aids to teachers; but there was *no adequate provision for the needs of the pupils.* It is at this point that the present International Lesson System far surpasses any earlier movement.

THE VERSE-A-DAY SYSTEM.

We now turn to note a distincly retrograde movement in Sunday-school instruction. The five years' course of Selected Lessons began in 1826, and would naturally have been completed in 1831; but instead of being completed in five years, the scheme was drawn out until it required a longer term of years to cover the principal Bible topics. Interest in the series of Uniform Lessons seems to have begun to wane about 1831, and a rival scheme entered the field. The "Verse-a-Day Scheme," long employed by the Moravians in their devotional study, had been introduced into the Sunday-schools in Sullivan, Madison County, N. Y., in 1829. According to Dr. Rice:

In 1831, the Sunday-school Teachers' Association of Oswego county, N. Y., adopted the system, and issued an appeal to the entire Christian world, setting forth the several advantages of the plan, and proposing its universal introduction. The scheme was to commence on January 17, 1831, with the first verse of the eleventh chapter of John, and take the verses thereafter in

the Bible order, the verse for January 1, 1832, being John xx. 5. The American Sunday-School Union and all other Sunday-school societies were asked to consider the scheme, and the religious and secular papers were requested to publish weekly, one week in advance, the lesson of seven verses. In order to secure uniformity in the adoption and use of the scheme, the Oswego Association also provided a "blank form" explaining the plan, and stating that it was designed for everybody of all "tongues and people, languages and nations." On each blank was a space to record the number, name, age, residence, lesson and date of beginning it, of every person in the family or school who joined this "verse association, or perpetual lesson plan."

The *Sunday-School Magazine* for 1831 printed a copy of this blank with its accompanying explanations, and an editorial endorsement of the system.

The *Sunday-School Journal*, then issued weekly by the American Sunday-School Union, published the verses as suggested, and warmly endorsed the "verse-a-day system" as a simple plan of leading the whole community to a knowledge of the language of the Bible, but did not count it a good substitute for the "Selected Lessons" in Sunday-schools, which were still in use. The proposal, however, gained in popular favor, especially among those who had valued the plan of memorizing large portions of Scripture. The latter plan having been almost wholly displaced by the "Selected Lessons," the "verse-a-day system" was naturally regarded as a step towards the old memorizing practice. In 1831, a publication called the "*Verse Herald*" appears to have been issued, and in 1832, "*The Daily Verse Expositor*" was prepared by Charles Hall, giving comments on the verses in the Book of Acts, to be used for that year.

The only thing to be said in favor of the "Verse System" is that it encouraged the memorizing of Scripture. It was entirely mechanical in its adhesion to exactly seven verses for each weekly lesson; the lesson selection often broke off in the middle of a sentence, and frequently portions of two entirely distinct paragraphs were included in the same lesson. Moreover,

if a boy of five had taken up this plan of study, he would have passed his ninetieth birthday before completing his first survey of the Bible. The early popularity of this scheme, together with the undue extension of the "Selected Lesson" system to nine or more years before the completion of its cycle of Bible study, did much to bring on an era of confusion as to lesson topics in the Sunday-school world. The Sunday-schools of America had to wait forty years for the advent of a system on which all evangelical denominations could unite in the study of the same lesson at the same time. Rival schemes arose in different parts of the country, and the Sunday-school forces of the land had no common lesson as a bond of union.

THE UNIFORM SYSTEM BROKEN UP.

After the First National Sunday School Convention of 1832, The American Sunday School Union invited about fifty educators to aid in revising the series known as the "Union Questions." This company of experts made a careful revision of the lessons and the questions, in the light of the best educational theories of that time. Dr. Rice states that the first course of Union Question Lessons, after this revision, attained a circulation of more than a million copies, being used for a period by both denominational and union schools. The "Union Questions" grew into a series of nine years' studies; four years being given to the New Testament, and five to the Old Testament. It is thought that these Union Questions had for some time a cir-

culation greater than that of all other systems combined.

It is interesting to learn that teachers of the so-called Infant Schools demanded and obtained lessons that were more simple and elementary. To meet the needs of small children, the "Child's Scripture Question Book" was prepared and published. For advanced classes, three courses were added to the Union Questions: one year's lessons on Romans, another on Hebrews, and a third on a general view of the Bible as a whole.

As if thirteen separate courses were not enough, the American Sunday School Union devised and issued a "series of lessons contained in the Consecutive Union Question Book, first on Matthew, containing 61 lessons, followed by a similar list on Mark, of 39 lessons, and on Luke, of 58 lessons, and on John, of 47 lessons." The course on Matthew is said to have attained a circulation of nearly half a million copies, notwithstanding the large number of other systems which the various denominations were issuing.

The "Union Primer" was also prepared for teachers of beginners, to be followed by the "Child's Scripture Question Book;" in the Intermediate Department, the Consecutive Series on the Gospels was used; while the Bible Classes studied the Acts or the Epistles.

From about 1830 the growth of the denominational unions and publication houses was rapid, so that the supremacy of the American Sunday School Union in creating and publishing lesson schemes came to be challenged by the Methodist and other denominational

unions. Persons visiting first one school and then another could not know in advance what Scripture selection would be the lesson for the day. We thus enter upon a period of forty years during which the so-called "Babel Series" held sway.

To say that there was no progress in Sunday-school instruction during this long period would be to overlook the marvelous development in Sunday-school method and management in those years of rapid growth in numbers. The movement toward the better grading of the pupils and the better preparation of teachers for their sublime task, went forward. The Sunday-school became the recruiting station of the Church. Revivals of religion were frequent in the schools. To lead the young to a personal acceptance of Christ was the absorbing aim of thousands of consecrated teachers. Men like Stephen H. Tyng, Asa Bullard, Ralph Wells, and R. G. Pardee showed how to improve the Sunday-school as a soul-saving institution; and better methods of teaching were introduced. Through the agents of the denominational publishing houses the Sunday-school was made a part of the work of every progressive church. Thousands of books were written for use in Sunday-school libraries. Naturally, many of these were dull and ill adapted to sound religious education. Pious boys generally die in their youth, if we may believe the author of the average story book of that era. But a more sane and virile type of literature began to appear, and the best Sunday-school educators spoke out in favor of a manly type of reading for boys.

EARLY NATIONAL CONVENTIONS.

The First National Sunday School Convention, held in October, 1832, in New York, and the Second National Convention, held in May, 1833, in Philadelphia, brought together representative Sunday-school workers of all denominations and from many States. Valuable facts were collected by a *questionaire* sent out before the First National Convention. Had the leaders fallen upon the plan of a triennial convention, they might have hastened the development of unity among the Sunday-schools of the entire country. As it was, they made the mistake of calling a second convention in seven months after the adjournment of the first. Fewer States were represented in the second National Convention of 1833, and it was twenty-six years before the Third National Convention met. Thus for more than a quarter of a century the leading Sunday-school educators of the nation toiled on without the inspiration of a great national meeting in which they could confer for the extension and improvement of the great institution to which they were giving their lives. There was no concert of action, no leader like B. F. Jacobs, to convert the masses of teachers and scholars into a great Sunday-school army for the winning of the nation to Christ.

THE DEVELOPMENT OF THE BRITISH LESSON SYSTEM.

What contributions to the improvement of lesson systems were made in Great Britain from 1800 to 1860? Alderman John Heard, of Nottingham, pre-

pared, in 1805, "A Short List of Scriptures Designed as a Guide to Teachers for a Course of Reading in Sunday Schools." This list was published by the London Sunday School Union. We note that the Scripture selections were designed as *reading* lessons, the chief work of the Sunday-school in England from 1780 to 1820 being instruction in spelling and reading. Rev. Frank Johnson, in a paper on the International Lessons, describes the condition among the poor in England in the second decade of the nineteenth century. He remarks:

> In 1816 a Select Committee of the House of Commons was appointed to consider and report on "The Education of the Lower Orders of the Metropolis." From the evidence then given one gets glimpses of the conditions amid which the Sunday School worked in the earlier decades of the nineteenth century. Large numbers of the children were employed in the week, and consequently attended no day school. In Hoxton, out of seventy-three children gathered into a Sunday School, only two could read, and these not sufficiently to read in the New Testament. The schools usually met three times on a Sunday. The morning and afternoon sessions were devoted to reading and spelling, Bible and Testament classes, catechism, repetition of Scripture and hymns. At the evening session Scripture was rehearsed. The classes were small, and it is significant of the "mothering" that the school had to undertake at this time that the teachers were required to see that the hands and faces of the scholars were clean, and that they were decently clothed. Writing was taught gratuitously on week evenings. It was found that on an average it took a child three years to learn to read, and that scholars rarely stayed more than two years in a school.[1]

Mr. Johnson quotes from an essay by Mr. W. H.

[1] Bible Teaching by Modern Methods, pp. 73, 74.

Groser, Sen. Hon. Secretary of the Sunday School Union, as to the high prices of Bibles:

> Not only juvenile illiteracy, but also the high prices of Bibles and Testaments, tended to restrict their use. The schools were poor, and the parents of the children were poor likewise; and a Bible at 3s. 7d., or even a Testament at 1s. 3d.—the prices charged in 1825—could be obtained only in very limited numbers. As elementary education extended, first the spelling-books, and after some further interval the reading-books, gave place to the cheapened Bible, which thus gradually won its fitting place as the text-book of the Sunday School.

We shall be able to see clearly the elementary nature of this Bible teaching in the Sunday-schools of England in the first twenty years of the nineteenth century, if we dwell for a moment upon the statement made by Mr. W. H. Groser that it was "the custom honourably to dismiss all scholars who had reached the age of fourteen if their conduct had been satisfactory. This was done publicly by the superintendent or minister, with the gift of a Bible and a few words of kindly commendation and counsel."

Mr. F. J. Hartley, in a paper on "The English Movement for Uniform Lessons," says that "the Committee of the Sunday School Union were induced to prepare and publish—upon a system of progressive elementary instruction adapted to Sunday school classification—a series of three class books containing Scripture facts and truths in common household language, together with question books for the use of teachers, which, for many years, had a very extensive circulation, and did good service to the cause, pending the arrival

of the era of cheap Bibles and uniform Scripture lessons."[1]

Mr. Hartley thus describes the work of a progressive teacher in England in the thirties, when Bible study was becoming the main feature of the Sunday-school curriculum:

> In a school with which the writer was connected in 1835, a course of lessons was prepared by one of the teachers, who also wrote out in a memorandum book a series of hints and explanations to aid in the work of teaching, and these notes were copied into other books by some of the young people, so that each of the Scripture class teachers was provided with a copy for his own use, to the great advantage of his scholars.

Among the lesson schemes that began to appear, Rev. Frank Johnson calls special attention to a course on "Our Lord's Life and Ministry," by Mr. Robert Mimpriss, which was published in 1838. The lessons were described as "narrative, practical, and geographical," and were illustrated by charts. Mr. Johnson describes the course as follows:

> The lessons gave a general outline of the words and works of Jesus, constructed from a harmony of the Gospels, and were a serious effort to promote continuity in study, and to give an intelligent grasp of the Gospel history. Each lesson began with narrative, and was followed by a series of questions and practical inferences "for example and warning." Mr. Mimpriss' publications included a variety of pictorial and chronological charts, maps, and Scripture prints, which were hailed by the religious journals as "forming a new era in Scriptural education."[2]

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[1] The International Lesson System, p. 17.
[2] Bible Teaching by Modern Methods, p. 75.

The Sunday School Union, in 1840, issued two lists of Scripture Lessons for Sunday-schools, one for the Testament Class and the other for the Bible Class. It may be well to recall the fact that in England the Sunday-school meets both morning and afternoon, as in the days of Raikes. The personnel of the school is by no means the same at the two sessions, just as there is a marked difference between the morning and the evening congregations in our own large city churches. According to Mr. Johnson, the lists from 1840 to 1842 embraced the following topics:

1840 (2 Lists).

1. Testament Class. Morning: "Acts of the Apostles." Afternoon: "Life of Christ."
2. Bible Class. Morning: "Genesis and Exodus." Afternoon: "Life of our Lord."

1841 (2 Lists).

1. Testament Class. Morning: "Life of our Lord." Afternoon: "Acts of the Apostles."
2. Bible Class. Morning: Judges and Kings of Israel. Afternoon: Acts and Selections from Epistles' teaching—Christianity in relation to Business, Charity, Obedience to Parents, etc.

1842 (1 List).

Varied selection from all parts of New Testament—on the Attributes of the Deity, the Work of Christ, the Work of the Holy Spirit, and the Duties of the Young Christian.[1]

From Mr. Hartley. we learn that the Union commenced the publication of the monthly "Notes" for the

[1] Bible Teaching by Modern Methods, p. 76.

use of teachers in January, 1842. This periodical containing teachers' helps grew in popularity with the passing years.

The lists of the Sunday School Union were improved as time went on. From 1842 to the close of the past century the lesson selections were uniform in the Intermediate, Senior and Adult Departments of Sunday-schools using the Union's series. In 1855, eleven years before the Chicago Uniform Series was commenced, practical uniformity was attained in England. Mr. Hartley, writing in 1889, thus describes the extension of the uniform principle to the younger scholars:

> In order to complete the Union system, the Committee have published, from the year 1855 to the present time, a quarterly "Scripture Lesson Book for Elementary Classes," consisting of a few verses selected from the Bible lessons of every Sunday, so that as infant class texts are regularly selected and printed in large type for the use of the primary classes, all the scholars can be occupied on the same lesson, the hymns sung, the prayers offered, and the closing address or examination can all be brought to bear upon the lesson of the day, and the teachers' meeting or preparation class rendered helpful to all in the schools which adopt the system.
>
> This lesson scheme is carried out with more or less completeness in a large number of the Sunday schools in England, and is generally known as the Uniform Lesson System of the Sunday School Union. Other societies and denominational publishers quickly followed the example of the Union by publishing lists of lessons and notes for the use of Sunday schools, but as none of them make provision for the junior scholars to be engaged upon the same topic, while many of the scholars are too young or uneducated to read the Bible, the uniformity only extends to the Scripture classes.[1]

[1] The International Lesson System, pp. 18, 19.

In Wales the Sunday-school early found admission into the chapel as a part of the church life and work. The Bible became the text-book, and the catechetical method was pursued by the teacher. Ministers of the gospel publicly catechised the school on the fourth Sunday in the month. This public service is thus described by Rev. H. Elvet Lewis:

> On the afternoon of the fourth Sunday—that being invariably the monthly Communion Sunday—the entire school occupied the gallery only, the members of each class sitting together. The chapter or monthly portion was recited either class by class, or by the whole of the classes in unison; though, perhaps, "intoning" would more approximately describe it than "reciting." Then the minister questioned the school as to the contents of the monthly portion; and as he was an expert catechist, he knew how to adapt his questions to the capacity of each class in turn. Sometimes a difference of opinion would arise on some moot theological point; he would allow the discussion to widen and to catch fire occasionally; but he knew when to intervene and save the discussion from becoming a mere dispute.[1]

As Mr. Johnson says, "This system has bound the Welsh Sunday-schools closely to the Churches, and has given them their distinctive character."

The Sunday-school curriculum in Scotland has been doctrinal from the beginning to the present time. Through the kindness of the Rev. Frank Johnson, I have received a copy of a "Scheme of Scripture Lessons for Sabbath Schools, prepared by the Committee of the Glasgow Sabbath School Union," for 1846. There are fifty-two separate lessons, with no provision for formal review. For each lesson a passage of from

[1] Bible Teaching by Modern Methods, pp. 78, 79.

five to eighteen verses is assigned to be read, and a shorter passage of from two to four verses, often the heart of the longer passage, to be committed to memory; a group of parallel passages on the topic being given last of all. The topics of the first four lessons are as follows: "Man is a lost and helpless sinner;" "God as a Holy Governor, is angry against sin;" "God as a Father, has compassion for the sinner;" "Christ is the only Saviour." The list contains a number of historical lessons, but the doctrinal element predominates.

THE MIDDLE OF THE NINETEENTH CENTURY IN AMERICA.

To return to the situation in America. In the period from 1850 to 1860, there were Sunday-school giants abroad in the land. Among these one must name Rev. Stephen H. Tyng, who was not only a pastor to his Sunday-school of fifteen hundred souls, but for a long time served as Superintendent also; Ralph Wells, and R. G. Pardee, both of New York, who not only built up great Sunday-schools in the Metropolis, but also went far and wide throughout the land stimulating Sunday-school workers to better service everywhere. Perhaps Mr. R. G. Pardee was, at his death in 1868, the foremost Sunday-school man in America. Dr. John S. Hart, says of him:

> He was neither brilliant, nor learned, nor eloquent, nor original, nor profound, nor had he any special advantages of voice or person, and yet he accomplished, single-handed, results

not often vouchsafed to those who have all these qualities and advantages combined.

After this negative description of Mr. Pardee, we are inclined to concur in Dr. Hart's judgment that "a better example, either for young men in general, or for the Sabbath-school worker in particular, it would be difficult to find." Dr. Hart thus describes his first glimpse of Mr. Pardee, at a meeting in Philadelphia, which led to the organization of the Philadelphia Sabbath School Association:

> It was a large meeting, containing some of the best clerical and lay talent of the city, and I shall never forget the impression made upon me, when, after some pretty tall talking by sundry speakers, the little, wiry, unpretending man from New York came forward by invitation and addressed the meeting. His appearance certainly was not commanding, nor his voice musical; his movements were stiff and angular; he had none of the graces of rhetoric, and he was not very amenable to the laws of grammar. Yet he held that audience, rather a fastidious one, spell-bound. What it was that made the impression I do not know. But after the first sentence that fell from his lips, I do not believe any man or woman there ever once thought whether the man was eloquent, or graceful, or anything else. We forgot the man in the absorbing interest of the thoughts which he gave us. It was always so. Mr. Pardee was so simple and direct, and so full of his subject, that people forgot everything else but the truths and facts which he presented.[1]

Mr. Pardee was also a deeply devout man. Mr. Ralph Wells says: "We have often slept together, for we frequently traveled in company, and many a time I have known him to get out of bed and spend half the night in prayer. And wonderful utterances they were!"

[1] Pardee, The Sabbath-School Index, Introductory Sketch, pp. V, VI.

Having served an apprenticeship as Superintendent of the Sunday-school at Palmyra, New York, Mr. Pardee was called into the service of the New York City Sunday School Union as the agent of that organization in promoting Sunday-school work in the Metropolis. He gave himself heartily to this service for ten years, from September, 1853, to October, 1863.

Having accumulated a moderate competency during his early life as a business man, and having invested his savings judiciously, Mr. Pardee was enabled to give the closing years of his life to unpaid labor in the Sunday-school cause, going to Conventions, Institutes, and other meetings of every kind to which he was invited, "visiting in this way every State in the Union except California, everywhere welcome, and everywhere carrying with him an influence rich in blessing. He was sent for by the students of several of our largest theological seminaries, and delivered in each a course of familiar lectures on the practical details of Sunday-school organization and labor." His last labor of love for the Sunday-school was an extensive tour through the Southern States. He everywhere received the most cordial welcome. Perhaps he overworked himself. He returned home, yellow with jaundice, from which he never recovered.

Among many sayings quoted from Mr. Pardee, perhaps none is more striking and significant than this: "The teacher's life is the life of his teaching."

As we close our study of the long stretch of time from Robert Raikes and William Fox to John H. Vincent and B. F. Jacobs, we must note briefly the signs

of improvement in the Sunday-school world. Sunday-school State Conventions became the order of the day in the latter part of the fifties. New York held its first State Convention in 1857, and Illinois organized in 1859. The movement spread rapidly. Sunday-school workers of every religious denomination came together in these assemblies and compared ideas for the betterment of conditions in their local schools. Soon there came to be a demand for another National Convention. This Third National Sunday School Convention met in Philadelphia in 1859. Its chief benefit was the inspiration to the workers, and the opportunity of acquaintanceship on the part of the leaders in the various States. It was planned to hold another National Convention two or three years later; but the terrible Civil War broke out, and no general convention was held for ten years.

THE ADVENT OF TWO GREAT LEADERS.

The most significant thing to the eye of the historian in the decade from 1850 to 1860 is the appearance on the arena of the Sunday-school of two notable men; the enthusiastic young Methodist preacher, John H. Vincent, and the irrepressible, invincible B. F. Jacobs, a Baptist layman; both at work in Illinois, and soon to join hands in the young and growing city of Chicago. It was reserved for these two men to lead the Sunday-school forces of America out of their forty years' wandering in the wilderness of rival lesson schemes into the Canaan of United and Systematic Bible Study.

II.

THE GENESIS OF THE INTERNATIONAL UNIFORM LESSON.

FOR thirty-eight years the Sunday-school world has been familiar with the International Uniform Lesson, a plan of study in which all classes from the youngest to the oldest have exactly the same brief Scripture lesson for a given Sunday. The passage to be studied, the title of the lesson and the Golden Text are identical in every department from the Beginners to the Adult Bible Class. The mode of treatment varies widely, each teacher trying to adapt the lesson to his pupils according to their age, interests and capacity. A method of study which has enlisted more than twenty millions of teachers and pupils is certainly worthy of careful scrutiny by students of the science of education. How did the Uniform Lesson System arise? Who were the principal actors in launching the system? What preparation had been made for the advent of the system? What did its original advocates expect it to accomplish? What was the character of the Uniform Lesson in the first year of its existence? What sort of reception was accorded the system at its inauguration? What kind of lesson helps were issued for the use of teachers and pupils using the lessons? These are some of the questions that invite attention in tracing the history of the Sunday-school Lesson System.

THE SITUATION IN AMERICA IN 1860.

The average Sunday-school in America in 1860, like the Sunday-school of the first quarter of the century, still put a premium on the memorizing of Scripture. The boy or girl who could recite from memory the greatest number of verses Sunday after Sunday was considered the best pupil in the school. It was customary for the children to select their own Scripture passage, and there was little or no effort to explain and apply the Scripture to the life of the pupil. Of course there were many teachers who sought to win their pupils to a personal acceptance of Jesus as Saviour, and to train them in right living, but the system of the time was so imperfect that the teacher could not obtain the best results. Parrot-like repetition of long passages of Scripture does not kindle the affections and move the will like intelligent study of a limited lesson containing the gospel message.

The question books and catechisms in use fifty years ago were better adapted to purposes of instruction and edification than the memorizing of miscellaneous selections from the Scriptures, but the full power of the Bible story did not often make itself felt even in this method of study. The intellectual element overshadowed the emotional and volitional.

A few teachers selected Bible lessons for their pupils, often with intelligence and skill, and classes under such leadership made substantial progress in the knowledge of God's Word; but the great majority of the Sunday-schools fifty years ago had no adequate guidance in the

study of the Bible. Improved methods in the secular schools gradually created a demand for better teaching in the Sunday-schools. Thus there grew up in the Sunday-school army a constituency thoroughly dissatisfied with the current methods of Bible study and ready to follow any wise leader who could devise a better system.

THE EFFECT OF THE CIVIL WAR IN AMERICA.

The terrible Civil War did much to break down denominational prejudice and misunderstanding. Chaplains and missionaries in the army in the field learned to work together for the conversion of the soldiers. A Baptist chaplain in the Army of Northern Virginia came to feel himself in closer fellowship with a Methodist chaplain in his own brigade than he did with a Baptist chaplain in the Army of the Potomac. The era of good feeling among the various denominations was greatly advanced in each section of the country by the enforced comradeship in the face of a common danger. Men of various types of belief learned to worship God together. Jacobs and Moody, who sang and prayed together during the War, were prepared by this army experience to speak and work for a closer fellowship in Bible study in the years immediately following the great struggle. Interdenominational co-operation in Christian work had been found so sweet and blessed that they longed to extend its sphere. When men know and trust one another, they can always find a way to work together for a great enterprise in which

they are alike interested. We do not mean to overlook the interdenominational co-operation during the first sixty years of the nineteenth century in connection with the spread of Sunday-schools, the printing and distribution of Bibles, and other religious activities, but merely remind ourselves of the rapid growth of Christian toleration and fellowship in both sections, under the stress and strain of the long and bloody Civil War.

At the close of the struggle the South lay prostrate, completely vanquished by overwhelming numbers and resources. For many years her energies were to be expended in the effort to save her civilization and lay a foundation for future prosperity. She could not be expected to take a prominent part in world-problems of any sort; she was face to face with the struggle for existence. Her religious leaders could not at first pay their railway fare to the National Sunday School Convention, so that only a handful of them were present at Newark in 1869, and at Indianapolis in 1872. The International Convention received a cordial welcome from the South when it came to Atlanta in 1878, and Southern men have contributed to its expanding usefulness in all the years that have followed.

EARLY WORK OF JOHN H. VINCENT.

In 1865, the year in which the Civil War closed, Rev. John H. Vincent, a young Methodist preacher in Chicago, already favorably known as a Sunday-school specialist, founded the "Sunday-School Teachers' Quarterly." Mr. Vincent's salary was paid by the Chicago

Sunday School Union, an interdenominational organization. The new quarterly magazine for teachers was published by Messrs. Adams, Blackmer & Lyon, a firm that was destined to play a large part in the publishing of the best Sunday-school periodical literature of the period immediately following the Civil War.

Mr. Vincent, in the first issue of the *Sunday-School Teachers' Quarterly,* made plain his aim and expectation in founding the new magazine:

> The teacher needs teaching. The problem that perplexes one, another is able to solve. The obscure school has its ingenious and successful superintendent who devises practical plans. There are a thousand schools in need of his suggestions. The most practicable Sunday-school ideas come from our most practical teachers. We need a magazine which shall open its pages to such teachers, and give the entire Church the benefit of their discoveries and inventions—to give *plans and courses of study*—thus enabling the least efficient schools to know how the best are conducted. The Sunday School Teachers' Institute which has recently been established in our city will, it is to be hoped, *inaugurate a new era* in the Sunday-school cause among us.

Who, then, was this young preacher-editor who dared to dream of a new era in Sunday-school work?

John Heyl Vincent was born in Tuscaloosa, Ala., February 23, 1832. His parents were of Huguenot origin, their ancestors having come from Rochelle, France, to New Rochelle, Conn. It is a noteworthy fact that the two men who did most to create and inaugurate our modern International Uniform Lesson were descended from the Huguenots, John H. Vincent, whose inventive mind conceived the type of lesson and the sort of lesson help that could be made national

and even universal, and Benjamin Franklin Jacobs, who had the quickness of perception to recognize the possibilities in the new type of lessons and the indomitable will to overcome all obstacles to the adoption of the Uniform Lesson by the great Sunday-school army of North America. The eloquent, inventive, gracious Vincent and the alert, tactful, unconquerable Jacobs were brought together by the good providence of God, that together they might launch and direct for a whole generation a movement without a parallel in the religious education of mankind.

But to return to the early life of Bishop Vincent. His father, who was a Presbyterian, brought up in Pennsylvania, united with the Methodist Church while residing in Tuscaloosa, and thus young Vincent was reared in the Methodist faith. When he was six or seven years of age the boy went to Pennsylvania with his parents. There the family settled, after the brief residence in Alabama. The Bishop's father had a good library and was fond of reading. He took special pains with the training of the boy in correct speech. The distinct enunciation for which the Bishop is noted may be traced to his father's careful training. Young Vincent studied in Lewisburg Academy, and in the preparatory department of Lewisburg University. He also did some work in the Wesleyan Institute in Newark, N. J. It is a singular fact that this famous educator, the founder of the Chautauqua movement, did not enjoy the advantage of a college education. He was swept into practical Christian work at the age when he would naturally have entered college. He did not

have the offer of a college education and refuse it; neither did he appreciate then, as he soon after came to do, the immense advantage of collegiate training. From his entrance into public life he made it a rule to cultivate friendly relations with men who had enjoyed college training, and he sought to make himself familiar with all that they had studied, reading in English translations the Greek and Latin authors that college men studied in the original. He sought to make his horizon as broad as that of the brightest college graduates. He read widely, thought intensely, conversed with educated men as much as possible, pushed his studies in Latin, Greek and Hebrew, and did all that an enthusiastic student with a hungry mind could do to put himself abreast of the best students of the time. This is the man who, in the providence of God, stood up and persuaded thousands of men and women, through the Chautauqua movement, to read in English translations the great works of ancient and of modern literature, that they might enlarge their horizon and put themselves in intellectual fellowship with the men and women trained in our colleges and universities.

But how did Mr. Vincent come to be a leader in the Sunday-school movement? When he was about sixteen years of age he heard a man who taught Geography by singing it. The novel method appealed to young Vincent, and he paid the teacher thirty dollars for a course of lessons in the art of singing Geography. He then became a teacher of Geography for a while, organizing classes in communities not far from his home on Chilisquaque Creek, Penn. He taught school for a

brief period in McVeaghtown Academy. Presently he was licensed to preach. He became the assistant preacher on Luzern Circuit, which was about thirty miles long. His sermons were brief, and delivered with good enunciation. At twenty years of age Mr. Vincent became assistant or second-preacher in the Newark City Mission, Newark, N. J. He took advantage of the opportunity to pursue some studies in Newark Wesleyan Institute. During 1853 and 1854 Mr. Vincent was a probationer in the New Jersey Conference. During 1855-6 he was pastor at Irvington, N. J. It was here that young Vincent organized his first Palestine Class in the summer of 1855. He invented a plan for singing and chanting Biblical Geography. The class, which met every Saturday afternoon, was open to persons of all ages and of all religious denominations. Girls of ten sat beside grandmothers, all singing and chanting the sacred Geography with equal enthusiasm. A full course in Bible History was interwoven with the geographical lessons. Persons were thus persuaded to do a good amount of work in Bible study in connection with the singing and chanting. The young pastor was pleased and encouraged with his experiment, and repeated it in his subsequent pastorates in Illinois. Bishop Vincent has preserved the record books containing the names of his pupils at Joliet, Ill., Mt. Morris, Galena and Rockford. His scheme grew until he had a system of promotion from one degree to another. First came a series of five initiatory lessons, all of which were strictly geographical. A successful examination on these lessons entitled the

student to be enrolled as a "Pilgrim." Pilgrims passing an examination upon the history from Creation to Jacob, together with additional geographical lessons, and reading the books of Genesis and Matthew, became "Residents of Palestine," each one receiving a town or other locality, an account of which he was expected to give whenever called upon by the teacher to do so. Next came the degree of "Explorer," when the student received some country of the Bible with which he must make himself so familiar that he could describe it properly. After examination, the "Explorer" became a "Dweller in Jerusalem," and the "Dweller," in like manner, was later promoted to be a "Templar." Most of the Bible was assigned for reading in connection with the work of the class.

Great interest was awakened in all the communities in which Mr. Vincent lived and taught. In the hands of other men the plan seems to have been tame; but Mr. Vincent achieved distinguished success in at least five pastorates with his ingenious scheme. He was serving an apprenticeship in Bible study and pedagogy that would prepare the master workman for his supreme task. That the pupils were stimulated to do serious work, is evident from the questions they were required to answer in oral examination before attaining their promotion. Take, for example, questions nine and ten in the examination for the Templar degree: "Name the principal events of the life of Christ from his birth to his death; and note his miracles and places where wrought. Give an outline of the life of the Apostle Paul." The young preacher was getting

such knowledge of the Bible as would fit him to preside over the International Lesson Committee for the first twenty-four years of its history.

Mr. Vincent has the honor of having organized the first Sunday-school Normal Class, in his church in Joliet, Illinois, in 1857. Through his influence the following paragraph was inserted in the report of the Conference Sunday-school Committee at the Rock River Annual Conference of the Methodist Episcopal Church, held in Chicago, October, 1860: "The importance of Teachers' Institutes to the educational interests of the country cannot have escaped your attention. May we not profitably introduce something similar among us? Such an institution, conducted by our ablest Sunday-school educators, could not fail to elevate our standard, and improve our system of religious culture."[1] This report bore fruit a few months later at the Galena District Conference, held in Freeport, Illinois, April 16, 1861, where the question was discussed, "How may we carry out the suggestion of our Conference Sunday-school Committee relative to the Sunday-school Teachers' Institute?" Rev. Simeon Gilbert, in his admirable monograph, entitled, "The Lesson System: The Story of its Origin and Inauguration," and to whom we are indebted for much of our information concerning the launching of the International Uniform Lesson System, sketches the significant action of the Galena District Convention as follows:

[1] Gilbert, The Lesson System, p. 20.

A constitution was adopted, and, at the same session of the District Convention, an excellent Institute programme was carried out. This was the first Sunday-school Institute ever held. Mr. Vincent was made President of the Galena District Institute, and sub-district sessions were held in several places during 1861, with practical normal drills, good attendance, and great enthusiasm.

The Institute movement having once been launched, has borne blessings to many communities through the years since 1861. Mr. Ralph Wells and Mr. R. G. Pardee, seemingly without any knowledge of the previous work of Mr. Vincent, undertook similar Institute work in New York State in 1864, and the following years. At the suggestion of Mr. Vincent, who read an elaborate paper November 17, 1864, before the Cook County Sunday-school Teachers' Convention, in Chicago, on the title, "A Permanent Sunday-school Teachers' Institute for the Northwest," an enthusiastic Institute was held in the city of Chicago during the winter of 1864-5.

In the Sunday-school Institutes of that period Superintendents and Teachers got a vision of better methods of teaching and conducting the Sunday-school. They began to long for something more systematic in the way of Bible study, and the art of teaching was discussed by alert teachers and leaders such as Mr. Vincent and Mr. Pardee. Mr. Gilbert is perhaps correct in his judgment that "the Lesson System would never have been practicable, even if it might have been at some time experimented with, had it not been *preceded by this Sunday-school Institute movement.*"

Mr. Vincent was pastor at Galena, Illinois, when the

War of Secession broke out in 1861. In his congregation was a quiet man who had been graduated from West Point and had seen service in the army. The young preacher and the taciturn soldier had become good friends. When U. S. Grant departed with his regiment to go to the front, Mr. Vincent was appointed to deliver an address to the soldiers. Four years later, when General Grant returned from Appomattox crowned with honors, he visited Mr. Vincent in Chicago and asked him to go with him to Galena to speak in his behalf at the welcome home to be given by his fellow townsmen.

A GROUP OF LEADERS IN ILLINOIS.

The Illinois Sunday School Convention, which was organized in 1859 with hardly a score of delegates in attendance, was a comparatively feeble organization until 1864, at Springfield, when "it received a mighty baptism of the Holy Spirit, and at once became a power in the State." Mr. Gilbert thus describes that notable meeting:

> Mr. Moody and Mr. Jacobs, fresh from the labors and scenes of the "Christian Commission," at the front among the Boys in Blue, were in no mood for dawdling over religious "red-tape." Said Mr. Moody, the evening before the opening service: "This thing so far has been a dead failure; we must do something to give it power." Beginning with a prayer-meeting, where, perhaps, half a dozen were present, within a day or two the whole city was moved. A profound and intense spiritual enthusiasm was awakened. A revival began on the spot. The spirit of the meeting spread all over the State, as the delegates went back to their homes. More than ten thousand conversions in connection with the Sunday-schools of the State were reported the following

year. The blessing which came upon that convention has attended every subsequent one. From that time on Moody, Jacobs, Eggleston, Wilder, Reynolds, Alexander Tyng, J. V. Farwell, Major Whittle, P. P. Bliss, and others with them were simply aflame with the one distinct purpose to cover the State with suitably organized Sunday-schools, and then to vitalize them with real power.[1]

Of the leaders at the Springfield Convention Mr. B. F. Jacobs, Superintendent of a Baptist Sunday-school in Chicago, is for the purpose of our discussion, the most important figure.

EARLY WORK OF B. F. JACOBS.

Benjamin Franklin Jacobs was born at Paterson, N. J., September 18, 1834. His father's ancestors were English Puritans, who settled in Rhode Island, and his mother was of Huguenot descent.

In the year 1854, when young Jacobs was in his twentieth year, three important events in his life occurred: He moved to Chicago; united with the First Baptist Church; and was married to Miss Frances M. Eddy. In September, 1856, he opened New Street Mission, the first Baptist Mission Sunday-school in Chicago, and became Superintendent of the school. He thus entered upon a service which enlisted much of his energy for more than forty-five years. For a while he was Superintendent of the Sunday-school of the First Baptist Church, Chicago; then of the News Boys' Mission, with 1,400 members; then of Tabernacle Mission; and finally for twenty years he was Superintendent of Immanuel Baptist Sunday-school.

[1] The Lesson System, p. 25.

In 1858 Mr. Jacobs took part in the organization of the Young Men's Christian Association of Chicago. He was at one time President of the Association, and served it as a director until the close of his life.

In 1859 he helped to organize the Illinois Sunday School Association.

During the Civil War he became deeply interested in the work of the "Christian Commission." He not only visited several Northwestern States in the interest of this work, but went to the front that he might minister personally to the Union soldiers in camp, in hospital, and on the field of battle.

In 1868 Mr. Jacobs became President of the Illinois Sunday School Convention, and made a campaign in the interest of Sunday-schools throughout the entire State.

In 1869 he took a prominent part in the Fourth National Sunday School Convention, held at Newark, New Jersey. The Secretaries of this Fourth Convention were Henry Clay Trumbull, John H. Vincent, and B. F. Jacobs, a trio of mighty men in the Sunday-school army. We might almost say of each that he attained unto the first Three.

Mr. Jacobs lost heavily in the great fire of 1871, both his commission house and his real estate office being swept away by the flames. During those early years Mr. Jacobs gave himself heartily to the work of winning men to Christ. During the winter of 1870-71 he had charge of the Sunday evening services at the First Baptist Church. Gathering about him a band of one hundred yoke-fellows, he sent them to the down-

town hotels with printed invitations to attend services specially for young men. He collected large audiences, and held them with the excellent singing of a male quartette and earnest evangelistic speaking.

In 1872 Mr. Jacobs became Chairman of the Illinois Sunday School Executive Committee, a position which he held for thirty years, when at his urgent request he was relieved from further service.

It is a notable fact concerning the Jacobs family that in the year 1876 five members of the family were in active service as Sunday-school Superintendents: the father, Chas. P. Jacobs, Sr.; three sons, Benjamin Franklin, Chas. P., Jr., and William B. Jacobs; and one daughter, Mrs. Martha J. Canedo.

THE LATER WORK OF MR. JACOBS.

In 1881 B. F. Jacobs was promoted to be Chairman of the International Sunday School Executive Committee, which office he held and adorned until the day of his death.

He was one of the promoters of the World's First Sunday School Convention, in London, in 1889. He was the life of the ship *Bothnia,* which was chartered for the special use of the American Sunday-school workers *en route* for the Convention.

In 1893 Mr. Jacobs was made President of the World's Second Sunday School Convention, in St. Louis. He was regarded by Sunday-school workers on both sides of the Atlantic as probably the foremost Sunday-school man of the world. He was the life and

mainspring of every session of the International Convention from 1872 to 1899. He was a faithful and efficient member of the International Lesson Committee from its origin in 1872 until his death on June 23, 1902.

In his later years Mr. Jacobs allowed his optimistic temperament to lead him to make for himself and for his friends unwise purchases of real estate in and around Chicago. Business complications and troubles such as he had to face in his later years would have crushed most men, but he still held the confidence and love of the great Sunday-school army, over which he continued to preside. Every one delighted to honor him in committee, and on the platform.

Mr. Jacobs was an earnest and diligent student of the Scriptures. He loved the Lord Jesus, and he loved little children. His great heart went out with longing for the salvation of all men. The devotional exercises of the committee room, in his hands, were so tender and inspiring that men have been known to travel a thousand miles in order to be present at the spiritual feast which he was accustomed to spread for his associates in Christian work. Before great audiences of Sunday-school workers his addresses sometimes attained the height of moral sublimity. He touched the hidden springs in the hearts of men and women, and set their whole nature to vibrating with intense longing to glorify the Christ by leading boys and girls, men and women, to the foot of the Cross.

At the Tenth International Convention, held in Denver, Colorado, in June, 1902, there was on every

hand appropriate recognition of the pre-eminence of Mr. Jacobs in International Sunday-school work. From the minute adopted by the Convention itself, we quote the following:

> Under the Providence of God, to B. F. Jacobs more than to any other man, the International and interdenominational Sunday-school work owes its origin, its growth and its success.
>
> We recognize in Mr. Jacobs the greatest Sunday-school leader the world has known. This was his life work. To it his time, his money, his thought, his labors, and his prayers were freely given. Under his wise leadership the International Sunday-school work has reached its present development and world-wide influence, and it will be to him a memorial more enduring than monument of bronze or marble.[1]

MR. VINCENT PREPARES THE WAY FOR THE UNIFORM LESSON SYSTEM.

But it is time that we return to the thread of our story. In 1864, Mr. Vincent had been assigned to a small and rather fashionable congregation in Chicago. His enthusiasm for singing Biblical Geography did not elicit a favorable response from his church. The young teacher's mind began to lay plans for a wider work, a ministry of inspiration and guidance to all the Sunday-schools in the rapidly growing city of Chicago. The preacher now becomes founder and editor of the *Sunday-school Teachers' Quarterly,* in 1865. In January, 1866, the *Quarterly* became a monthly magazine called the *Sunday-School Teacher.*

In the fall of 1865, in an Institute conducted under the auspices of the Chicago Sunday-school Union, Mr.

[1] Tenth International Sunday School Convention, p. 16.

Vincent proposed the following significant question: "Is it practicable to introduce a uniform system of lessons into all our schools?" The attempt was made by Mr. Vincent, as editor of the *Sunday-school Teacher,* in 1866, to prepare a course of uniform lessons on the life of our Lord for the use of the Sunday-schools of Chicago. The title of the course was "Two Years with Jesus: A New System of Sunday-school Study." Although Mr. Vincent resigned the editorship of the *Sunday-School Teacher,* after only four months' service, to take charge of the Sunday-school Department of the Methodist Episcopal Church, with headquarters in New York, he continued to prepare the lessons for the *Teacher* throughout the year 1866. Rev. H. L. Hammond served as editor of the *Teacher* for four months, and was succeeded by Rev. C. R. Blackall for five months. The *Sunday-School Teacher* then passed to the control of Adams, Blackmer & Lyon, and Rev. Edward Eggleston, a brilliant young Methodist minister, became editor. In his hands the *Teacher* soon became in fact, as well as in name, *The National Sunday-School Teacher.*

Mr. Vincent soon founded in New York his *Berean Series,* which became a formidable rival of the *National Series,* edited by Mr. Eggleston. The *Berean Series* was naturally taken most largely in Methodist schools, as it was published under the auspices of the Sunday-school Department of that Church, though schools of other denominations and union schools were also among its patrons. Mr. Eggleston's *National Series* grew in popularity so rapidly that within three

or four years *The National Sunday-School Teacher* had a circulation of 35,000 copies, and the *Scholars' Lesson Paper* a circulation of more than 350,000.

But to return to Mr. Vincent's early system of lessons. In the *Quarterly,* edited by him in 1865, there were four different series of lessons, schools and classes being left free to choose that which best suited them; but in 1866 the *Teacher* gave only one series, which was prepared by Mr. Vincent, with some assistance from an editorial committee representing the different denominations. The new plan of study, as already said, gave two years to the life and teachings of our Lord. During the first year the course covered the "Life, Journeys, and Miracles of Jesus;" the second year included lessons on the "Parables, Conversations, and Discourses of Jesus." The entire series comprised only forty-eight Scripture passages, each selection being studied for two Sundays, every fifth Sunday being "reserved for review, concert of prayer, missionary exercises," etc. The *Teacher* and the extra question papers for scholars contained two question-lessons on each Scripture lesson.

The plan of having two question lessons on each Scripture lesson was soon abandoned by Mr. Vincent. In a little Manual, published by Carlton & Porter, in 1867, each lesson has its separate title and its own Scripture references. Thus the original topic, "The Babe of Bethlehem announced by angels, and found by the shepherds," has been developed into two distinct titles; "The Babe and the Angels" being the first, and "The Babe and the Shepherds" being the second.

A BRITISH UNIFORM LESSON SYSTEM.

Progress in the construction of a rational lesson system was by no means limited to America. The London Sunday School Union, late in 1866, issued a circular on "The Sunday School Union Lesson-System," a copy of which I have been permitted to see, through the kindness of Mr. W. H. Groser, Hon. Secretary of the Union. This circular, though properly an advertisement of the Union's wares for the year 1867, contains so much history and discussion of topics germane to our own study of the Lesson System that we quote from it at length:

It is now very generally agreed among Sunday-school workers, that system and method in the selection and arrangement of the subjects taught from week to week, are as desirable and advantageous in the Sunday-school as in any other place of instruction. Accordingly, the old practice (which still prevails to some extent) of each teacher choosing any Scripture topic which fancy or convenience may dictate, for exposition in the class, is giving place to the adoption of prepared series of Lesson-subjects, designed, not for a single class, but more or less completely for the school at large.

The benefits of such a course are almost too obvious to need enumerating. The teacher, instead of moving in a limited circle of favourite themes, is stimulated to take a wider range, rendering careful thought and study indispensable; united preparation, with all the attendant advantages of mutual investigation of Scripture, becomes practicable; and—what is of vital importance in the present day—the scholar is familiarized with the Bible *as a whole*, instead of being exercised merely in the incidents of a few sacred stories which he already knows by heart.

This, at least, should be the object of all Lesson-systems, and it is one which the Committee of the Sunday School Union have carefully kept in view since they issued their first *List of Les-*

sons in the year 1841. Since that period, many other Lists have been prepared and issued by other Societies, or by private individuals; in this the Committee unfeignedly rejoice, as evidencing the onward progress of the Sunday-school as an institution for *the study* of the Word of God. At the same time, they are encouraged by the steady increase in the circulation of the Union *List* from year to year, and the many evidences afforded of its general acceptance.

The system which they seek to carry out is now generally known as the UNIFORM LESSON-SYSTEM; its special feature being that the SAME subjects engage the attention, simultaneously, of all the several divisions of the school. It may be characterized as *Scriptural, Simple, Comprehensive, Varied, and Economical.* The Lessons are *all selected from the Holy Scriptures;* they are suited to the various grades of the scholars, who are thereby rendered familiar with the *leading contents of both the Old and New Testaments;* the issue of a new *List*, at the commencement of each year, imparts the important elements of *freshness and variety;* while the teachers, also, are assisted by helps suited to their requirements.

To those who desire to become acquainted with plans which have stood the test of many years' experience in all parts of the United Kingdom, as well as in other countries, the following particulars will doubtless prove interesting.

The School is supposed to consist of three principal grades or divisions (exclusive of the senior or adult classes for young men and women); viz., the SCRIPTURE, or elder division, the ELEMENTARY, or junior division, and the INFANT division.

For these, a List of Lessons is annually issued, in two sizes, at 1s. and 2s. per 100, respectively. It is systematically arranged, and contains 104 lesson-subjects, or one for each morning and afternoon throughout the year, with verses selected for repetition by the scholar. . . . The portions there indicated are to be used *in full* in all the classes of the *Scripture* division, in which each scholar is supposed to possess a Bible, and to be able to use it with facility.

In the next succeeding paragraph we note that lesson leaves were published for the use of scholars. Observe,

however, that the leaves probably contained nothing additional to the short Scripture portion for the day.

For the ELEMENTARY, or junior division, a quarterly Lesson-book is issued, entitled, SCRIPTURE LESSONS FOR ELEMENTARY CLASSES, and containing *selections* from the Scripture portions allotted to the elder scholars. These books are printed in clear, bold type (see specimen), and are sold at the low rate of *One Penny* each. They are also published as Single Leaves (at 12 for One Penny), each leaf containing the lessons for one day, and forming a *Bible Handbill*, which may be taken home by the scholars at the close of the exercises.

For the INFANT division, which, like the others, may consist of one class or of several (but should, if possible, be taught in one or more separate rooms), special texts are chosen, always relating to the appointed subjects for the day, and almost invariably selected from the reading portions of the elder classes. These INFANT CLASS TEXTS are published in monthly numbers at *One Penny* each, containing two texts for each Sunday. They are printed in *very* large type (see specimen) for the purpose of collective teaching. The Committee, however, strongly recommend the purchase of a Box of Moveable Letters by all schools which can afford the expense.

The paragraph next following seems to come dangerously near to a reversal of Bishop Vincent's claim that he was the first to issue leaflets as helps to the understanding of the lessons by the pupils:

As a further incitement to the study of the Scriptures by elder children, the Committee have recently undertaken the publication of TEXT PAPERS for each Sunday. These contain a question on one of the Lesson-subjects for each Sunday, with space for the answers, to be filled in by the scholar during the week, and brought to the teacher for perusal. A diligent use of these little papers would do much to promote the searching of the Scriptures, if aided by a lively interest on the part of the teacher.

I have not been able to ascertain whether the English Text Papers were issued prior to 1866. Even if they were, it still remains true that the Lesson Leaflet for Pupils, prepared by Mr. Vincent, gave more help to the scholar.

MR. VINCENT CONTINUES HIS PREPARATORY WORK.

In 1867, in a small volume entitled "Two Years With Jesus," the lessons prepared by Mr. Vincent were put into permanent form.

What were the advantages of the Uniform Lesson in the mind of its chief advocate? We quote from the introduction to his volume entitled "Two Years With Jesus":

> We deem it desirable to engage the entire school in the study of the same lesson each Sabbath. Thereby concentration, repetition, definiteness, depth of impression, and thoroughness are secured. A central thought pervades the devotional and intellectual exercises of the school. The Scripture selection containing the lesson for the day is read responsively at the opening of the session, and introduces this central idea. The opening prayer is inspired by it. It is the burden of every song. It facilitates the general review at the close of the session. It is of immense service in the Sunday-school prayer-meeting. The wise pulpit may employ it for the evening discourse, and thus add "line upon line, precept upon precept." For the family we provide daily readings.

Mr. Vincent next discusses the subject of "Graded Sunday-Schools":

> The benefits of the uniform system cannot be secured, unless we adapt the lessons to the varied capacities of the pupils. The demands of the infant, the youth, and the adult, cannot be

met by one method. The first thing we propose, therefore, is a gradation of the school. Let us suggest the following division:

First, THE INFANT GRADE, composed of the non-reading children, whose average age will be from three to six years.

Second, THE PRIMARY GRADE, composed of little folks from about six to ten years of age, who can read, but to whom the ordinary Sunday-school lesson books are dry and impracticable.

Third, THE THIRD GRADE. Average age from ten to sixteen years.

Fourth, The SENIOR GRADE, composed of larger pupils, adults, and of all the officers and teachers.

The art of grading has been improved in recent years; but Mr. Vincent's plan was an excellent beginning.

Mr. Vincent did good work in his *Berean Series.* He prepared for 1869 an excellent course of lessons entitled, "A Year With Moses." In December, 1869, he published these lessons in two small volumes, one prepared for pupils under ten years of age, the other for pupils in the higher grades. In the lessons for the little folks the Golden Texts are printed in large letters, and in various frameworks, to attract the attention of the children. In the more advanced treatment there are enigmas, puzzles, elliptical readings, etc. Great ingenuity is manifest throughout the editorial work of Mr. Vincent.

B. F. JACOBS THE CHAMPION OF THE UNIFORM SYSTEM.

It is now time to take up more in detail the contribution of Mr. B. F. Jacobs to the inauguration of the International Uniform Lesson. Our most competent

guide is Rev. Simeon Gilbert, who was himself a witness of many of the events which he sketches. He whets our appetite for his portrayal by the following introduction:

As a matter of personal achievement—brought about, under God, as the result of a conviction felt in the bones, burning in the heart, tense as a bow-string on every fiber of the brain: carried out by dint of a determination dead in earnest, an insistence and a persistence as resolute as the centripetal law of gravity; a tact and skill that knew when to push and when to strike; how to poise the hand and withhold the blow that might fail by being premature or untimely; how to state, argue, plead, in private and in public, at home and away from home—as a matter of achievement, I say, I know of few beneficent enterprises more worthy of study, as showing how to *see*, and then how to *do* a thing, than that event which came to pass in 1872, and which has led to the entire reconstruction of our Sunday-school system of religious instruction.[1]

With Mr. Gilbert as our guide let us thread the labyrinth of events during 1867 and 1868:

It appears that so early as 1867 Mr. B. F. Jacobs, seeing the striking fitness of the scheme of consecutive lessons, as started by Mr. Vincent, and as still more fully developed by Mr. Eggleston, for the uniform use, not only by all the classes in a school, but equally for a variety of schools, went a step further. If good for all the classes in a school, and for all the schools of all denominations in a city, why not good for the schools of the whole country? Once he allowed freedom to his thought in this direction, the logic of the matter began to grow clear, as obvious as any other open secret when once it has been fairly looked at. The consequence was, Mr. Jacobs became a visionary. He "dreamed dreams" and "saw visions;" and the divinely-awakened vision was that of the schools all over the country uniting on the same course of Bible lessons, but each

[1] Gilbert, The Lesson System, p. 38.

school *teaching* the lessons in its own way, and each denomination affording the best helps it could for its own schools. A man with a "fire in his bones" does not sit still; neither did Mr. Jacobs. He began in Chicago, and at various institutes and conventions in the West, to advocate this Uniform Lesson Plan: First, One lesson for the whole school; Second, One lesson for all the schools of the country; Third, The publication of lesson notes, by not only the monthly, but also the weekly religious press, and copied by the secular press; Fourth, He urged, with others, the adoption throughout the city of Chicago of the series published by the "Sunday-School Teacher." And in January, 1868, he induced the *Standard*, the Baptist paper of the West, published in Chicago, to begin the publication of weekly lesson notes prepared by himself. These weekly notes at once became the most marked feature of the paper. Soon after Mr. Jacobs visited the East and urged the plan upon the *Sunday-School Times*, then edited by I. Newton Baker, and the three leading Baptist papers, the *Examiner and Chronicle*, of New York; the *Watchman and Reflector*, of Boston; and the *National Baptist*, of Philadelphia. Shortly after his return he began the publication of notes in the *Heavenly Tidings*, the Sunday-school paper published by the Chicago Young Men's Christian Association. During the same year, at Mr. Jacobs' suggestion to Mr. Moody, the plan was introduced of having the Chicago Saturday Noon Prayer-meeting take up the lesson for the following day. The enthusiasm with which this plan was adopted, and the national publicity given to it, most of all through the weekly reports of it contained in the Chicago *Advance*, gave immense impulse to the uniform movement. These condensed reports of the Chicago noon meetings, especially of the Saturday noon meeting, were prepared with remarkable brightness, point, and pithy suggestiveness by Mr. M. C. Hazard, then the associate editor of that paper, (Congregational), now the well-known editor of the *National Sunday-School Teacher*. In May of the same year, 1868, Mr. Jacobs advocated the plan of uniform lessons before the Illinois State Convention, at Du Quoin, and in the fall of the same year before the New York State Convention, at Elmira.[1]

[1] The Lesson System, pp. 39, 40.

The year 1869 was an important year in the history of American Sunday-schools, for in that year the Fourth National Sunday School Convention was held in Newark, New Jersey, April 28-30. Mr. Gilbert writes that a number of the delegates from the West on their way to the Convention, attended the meeting of the New York Teachers' Association, April 26, and that Mr. Jacobs spoke before the body on the subject of the uniform lessons. He was followed by Edward Eggleston, who characterized the scheme as a "dream of his enthusiastic friend." Mr. Gilbert adds:

> At the Newark Convention Mr. Jacobs had charge of the superintendents' section. The subject was presented there, and received with great enthusiasm, several trying to get the floor at the same time. At least three fourths of the superintendents present, it is believed, wished the subject brought before the Convention for immediate action; but this Mr. Jacobs opposed, on the ground that several of the leading publishers were not ready for the movement, and that party action might endanger the success of the plan. He did, however, report from the Section meeting to the Convention this formal and very notable declaration: "That a uniform lesson is essential to the highest success of every school, and that it is *practical* and *desirable* to *unite all the schools of our whole country upon one and the same series.*" [1]

EDWARD EGGLESTON'S ATTITUDE.

It is evident that the tide in favor of uniformity in the lessons was rapidly rising. The advocates of this scheme of lessons soon came to look upon Mr. B. F. Jacobs as their leader and spokesman. Even Edward Eggleston, by October, 1869, recognized the fact that

[1] The Lesson System, pp. 42, 43.

a uniform lesson for the whole country was coming to be the demand of the Sunday-school public. In the *National Sunday-School Teacher* of January, 1870, Mr. Eggleston wrote: "That which a year ago seemed to us an impracticable dream, has come to look quite possible; we mean the uniform lesson for the whole country." He began to hope that the series of which he was the editor might be universally adopted. In the February number of the *Teacher* Mr. Eggleston wrote:

> We are constantly in receipt of letters asking us to endeavor to effect some arrangement with competing systems of lessons whereby the same list of subjects may be used by all. It is even proposed that a convention be called to settle the matter. The *National Sunday-School Teacher* was first in the field. It was not until we were closing our third year with triumphant success, and an unmistakable verdict of approval, that denominational publishing houses, and others, thought of announcing periodical lessons. We have never uttered a word of objection. . . . . Our list has always been given, freely, to all who asked the privilege of publishing lessons from it. Eight other publishing firms are now using this list, making, with ourselves, nine courses on one lesson. There are yet three or four courses using other lists. The only good reason for difference of lessons must be a belief on the part of those who differ, that ours is not the best selection. We write this item, because we are unwilling to have the Sunday-school public think that the publishers of this magazine conduct their business in such a way as to put their interests in the way of a uniform course of lessons for the whole country. And the friends of uniformity must possess their souls in patience. The progress already made is beyond all that they had any right to expect. We confess ourselves amazed when we think of the advancement in this direction during the past three or four years.[1]

[1] The Lesson System, pp. 43, 44.

Events in the movement toward one uniform lesson for the whole country now came thick and fast. Dr. Eggleston's chief rival as a Sunday-school publisher was Rev. John H. Vincent, editor of the *Berean Series,* published by the Methodist Episcopal Church, in New York City. There was also a Presbyterian series under the editorship of Rev. H. C. McCook, in Philadelphia. The question agitating the minds of the advocates of uniformity was how to merge the rival schemes of the time into one series for all denominations. Dr. Eggleston entertained the view that his series was logically the scheme on which all others might well unite. In the April number of the *Teacher* Dr. Eggleston again discusses the question of the hour, and twits Dr. Vincent and the other Eastern leaders in the following way:

Some of our friends at the East talk and write as if they had brought forth an idea entirely new. For the sake of history, let us here record that our sanguine friend, Mr. Jacobs, who sells produce on South Water street, [Chicago,] who is superintendent of the First Baptist Sunday-school on Wabash Avenue, who is the originator and *generalissimo* of the "United States Sunday-school army," and who writes lessons for the "Standard," makes live western speeches in conventions, and does more besides all that than we can begin to recount, is the *father of the idea of a national uniformity of lessons.* In his own denomination he has carried the day, the American Baptist Publication Society, and most of the Baptist papers, having adopted the calendar of the "National Series of Lessons." Recently, a synod in New York, and members of the Brooklyn Sunday-School Union, and Mr. Tyler, in the "Independent," and Mr. Vincent, have all talked of uniformity, as if the idea had just been originated; but we give fair warning that if the blessed time ever does come when all the children of this coun-

try study one lesson, we shall give the credit to B. F. Jacobs; he, and no one else, is "the original Jacobs."[1]

The very success of the *National Sunday-School Teacher* led its publishers and its editor to oppose the thoroughly sensible plan of securing uniformity by calling in the services of a committee or conference, representative of all the Sunday-school publishing interests in the country. They declined to put their case in the hands of a committee. The editor of the *Teacher* thus announced his refusal to surrender his vantage ground:

> The great success of our course, and its adoption by other publications, has excited the most lively hopes of a uniform course for the country. Those periodicals that have given lessons on the subjects of the "National Series" have all prospered. We have freely given our list for the sake of uniformity. We shall give the use of it as freely in the future. But to those who propose any concession on our part that looks toward the submitting of our list to any committee or conference of "Unions," or private publishers, we have only to say, it is asking too much. This magazine has achieved its success as a private enterprise. It has ventured on lines of work untraveled before. Committees and conferences are timid and compromising. We should jeopard the success of our course, in forsaking the ideas upon which it has grown, With charity toward all, we stand by our colors.[2]

Naturally such an attitude seemed to Dr. Vincent and others to preclude the possibility of union upon any one series of lessons. It looks as if uniformity would have been indefinitely postponed, had there not been a growing sentiment throughout the country in

[1] The Lesson System, p. 45.
[2] The Lesson System, p. 46.

favor of uniformity. The differences of the rival editors and publishers threatened to preclude for all time the happy union that was consummated at Indianapolis in 1872.

THE FAILURE OF 1870.

The Normal Department Committee of the Methodist Episcopal Church had appointed, on June 20, 1870, Rev. J. M. Freeman, as their representative in a proposed conference of representatives of Sunday-school Unions and other organizations, in reference to a uniform course of lessons for all denominations for the year 1871. Mr. Freeman sent out a communication to all the publishers of Sunday-school lessons, inviting a conference on the question of uniformity. The absolute refusal of the publishers of the *National Sunday-School Teacher* to unite on any other condition than the acceptance of the "National Series" of lessons, left the representatives of other publishing houses nothing to do but to adjourn their conference indefinitely. The informal discussion on the part of the editors who met in New York, July 26, 1870, was not wholly fruitless, as it deepened the desire on the part of those present for a closer union of the Sunday-school forces. The hope was expressed at that meeting that an arrangement might be made by which in 1872 there might be "a *union,* if not a *uniform* series of lessons."

THE CRISIS OF 1871.

In describing the crisis in American Sunday-school history in 1871, we can do no better than to quote

from "The Lesson System," by Rev. Simeon Gilbert, a monograph which is now unhappily out of print. Mr. Gilbert writes:

The Executive Committee, appointed to arrange for the Indianapolis Convention of 1872, met in New York, July 10, 1871. Mr. Jacobs again presented the subject of uniform lessons, and finding the response quite general, it was decided to call a meeting of publishers, for August 8. During the interval Mr. Jacobs remained in the vicinity of New York, having an office in the city, and going there daily. Meeting Mr. Lyon, one of the publishers of the "National Sunday-School Teacher," in New York, he induced him to go to Long Branch with him, and, after a long discussion, Mr. Lyon consented to favor the plan. By publication, correspondence, and personal solicitation, twenty-nine of the various publishers, or their representatives, met to consider the subject. Mr. Jacobs was chairman of this meeting. After an earnest discussion it was decided, by a vote of twenty-six to three, to appoint a committee to select a list of lessons for 1872. Drs. Eggleston, Vincent, and Newton, Rev. H. C. McCook, and B. F. Jacobs, were appointed a committee to do this work, and the meeting adjourned *sine die*. After the adjournment of this meeting the committee held a session. It was then past three o'clock, and Dr. Vincent insisted that the outline of the scheme must be formed that day. Dr. Newton said he was obliged to leave the city that afternoon. Mr. Jacobs was also obliged to leave, but said he would return the next morning. But as the other members of the committee insisted that the lessons must be selected that day, if at all, these two brethren agreed that the other members of the committee might begin the work of selecting the lessons. The three members of the committee held a meeting, and, after a brief consultation, agreed to disagree and publish the following card, which was printed that afternoon:

> "UNIFORM LESSONS—THE FAILURE.—The undersigned, having been appointed at the conference held at the call of the National Executive Committee, a committee to select a course of lessons for the whole Sunday-school public, find it impossible at this late day

to select a list of subjects acceptable to all, or creditable enough to put the experiment on a fair basis. The compromise necessary to effect a union at this moment renders it out of the question to get a good list, and with the most entire unanimity we agree that it is best to defer action until the matter shall have been discussed in the National Convention.

[Signed] EDWARD EGGLESTON,
J. H. VINCENT,
HENRY C. McCOOK."

NEW YORK, *August 8, 1871.*

Six copies of this card were mailed *that night* to different papers for publication, and it was *almost a failure!* How difficult a thing it was to bring about "the compromise necessary to effect a union at that moment" can only be appreciated by those intimately acquainted with the personal and denominational and publicational interests which seemed to be involved in the question. The idea of some uniform lessons for the schools of the country was, of course, fascinating to all. Some of its vast advantages were at once obvious—a thing which ought, some time, to be. But think how many private systems and projects, hopes and special enterprises, already under way and well advanced, might have to be abandoned in order to agreement. Dr. Eggleston was ready enough to consent to a uniform lesson provided the rest would consent to adopt his course of lessons. And it must be said that his lessons had become, to a remarkable extent, "national," proving, once for all, the practicability of a course of lessons which the denominations might adopt without detriment to any proper denominational indoctrination. And then Dr. Vincent, who, besides inventing the first course of lessons, had originated the "Berean Series," was bent, first of all, upon uniting his own denomination, the Methodist, in the use of it; but, by its intrinsic and conspicuous excellence, was fast giving to it an *extra*-denominational and national character. It was easier to see what his Church would lose than what it might gain by the proposed change. It was, indeed, a very critical juncture.

The turn which the Sunday-school history of the world has taken since that time was then trembling in the balance of almost a single will. But the good providence of God, to whose inspiration all that was good in the movement was due, was not

to let the undertaking go by default. "Failure" was not to be the word.[1]

MR. JACOBS SNATCHES VICTORY FROM THE JAWS OF DEFEAT.

Mr. Gilbert sketches the story of the crisis in the uniform movement in graphic style:

Mr. Lyon, one of the publishers of the "National Sunday-School Teacher," being still in New York at the time, and deeply interested in the matter in a business way, learning from Dr. Eggleston what had been done by the committee, or that portion of the committee which had acted, immediately telegraphed Mr. Jacobs, at Long Branch, that the committee had decided not to agree, and that Dr. Vincent had gone home to Plainfield. Mr. Jacobs telegraphed the same evening to Dr. Vincent to meet him in New York the next morning, saying, also, that the plan must not fail. Mr. Lyon, calling at Mr. Jacobs' office in New York the next morning, showed him the card printed the night before, and asked what was to be done? Mr. Jacobs replied: "It must be recalled, and the committee must do its work." They went together to Dr. Vincent's office, and awaited his arrival. After an hour's discussion Dr. Vincent wrote and signed the following card, which was subsequently signed by Dr. Eggleston and Mr. Jacobs, and sent to the papers which had received the first:

> "The undersigned desire to recall the circular forwarded yesterday, entitled 'Uniform Lessons—The Failure.' We desire to state that, having reconsidered the whole subject, we have agreed upon a series for 1872. Will you accommodate the committee by withholding the publication of the former circular? A list of lessons for 1872 will be forwarded soon.
>
> EDWARD EGGLESTON,
> J. H. VINCENT,
> B. F. JACOBS."

[1] The Lesson System, pp. 47-49.

They separated to meet after lunch at Dr. Eggleston's office. On the way down Mr. Jacobs met Mr. McCook, who had spent the night near by, and had returned to the city. Together they went to Dr. Eggleston's office, where Dr. Vincent and Mr. Lyon soon arrived. Another discussion ensued, Mr. McCook declining any part in going forward with the work, and Mr. Jacobs insisting that the committee were appointed to do a specific work, and not to discuss whether it should be done, and they had no right to decline to proceed.

Dr. Newton not having returned to the city, the other members of the committee, except Mr. McCook, made the selection of lessons for 1872, and, after many delays, the experiment was tried.[1]

The series for 1872 as selected by Eggleston, Vincent and Jacobs consisted of two quarters' lessons from the *National Series* edited by Mr. Eggleston, one quarter from the *Berean Series* edited by Dr. Vincent, and one quarter of new lessons was selected by the committee of three at its sitting in New York, August 9, 1871. These lessons were largely adopted by the Sunday-schools throughout the United States, for the year 1872. Thus a uniform system had been in actual use more than three months prior to the meeting of the National Sunday School Convention at Indianapolis, April 16-19, 1872.

The committee of arrangement for the Indianapolis Convention gave to the question of uniform lessons abundance of time. It was recognized that this was the principal question that would come before the Convention. As copies of the National Sunday School Convention, of 1872, are now rather scarce, and as the official report of the discussion is written in vivid and

[1] The Lesson System, pp. 50, 51.

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trenchant style, we invite attention to the complete official report of the eloquent address of Mr. Jacobs:

The Uniform Lesson Question.

opened by B. F. Jacobs.

B. F. Jacobs, of Illinois, was then called to open the discussion of the topic of the session—the Uniform System of Sabbath-school Lessons for the whole country.

On rising to speak he was received with warm applause. He proposed first that prayer be offered for the guidance of the Spirit, and that all hearts might be turned wholly to the subject while it should be under consideration. George H. Stuart, of Philadelphia, being called on, led in earnest prayer, and Mr. Jacobs resuming, said:

I see that our time will not permit me half an hour's speech in the introduction of this subject, though it were well for us to give it more than half an hour of thoughtful consideration. Nor shall I waste your time by any special pleadings for the subject, but only present to you, if God shall help me to do so, in as concise a manner as I may, a part of the argument in favor of uniformity of lessons, and the reasons for believing that we can certainly carry out the plan that is proposed.

I desire to divide this subject, and to answer first as far as possible the question, Why such a course of lessons is desirable, —for the Sunday-schools of this country not only, but, blessed be God! we hope for the world! that it will not only be a national series, but that it will come to be an international series; and secondly, How this result may be attained.

And I suggest that the one answer to the first question is, *That it will promote a more thorough study of the Word of God.*

We need no other answer. We need no other reason. If it can be made clear to us that this result will be attained by this course, the question is settled. And I submit to you that it will be true that the Scholars will attain a more thorough knowledge of the Word; that the Teachers will attain to a better knowledge of the Word; that the Parents can better bring up their children in the nurture and admonition of the Lord by means of this than by any other; that the Pastors themselves

will be more helped than by any other method; and that the Writers of Lessons, which we are so anxious to study, will themselves be helped and thereby be enabled better to help those of us who look to them.

This is true as a whole, and I believe it to be strictly true in each and every part of the question. It will be true in each school. It will be true in each home,—in the home study. It will be true for the teaching of the pulpit. It will be true as to the carefulness of those who write the lessons. It will be true in multiplying the helps that Sunday-school workers shall have proffered to them. It will be true in the sustaining of the teachers' meetings. It will be true as we journey from place to place, and visit our brethren in other fields of labor. It will be true, in short, in its comprehensiveness of this subject, from first to last.

In regard to the details of the subject, I submit that it will be true:

1. *For the Scholars.* Because, being more interested, for the reason that they are better taught in the school, and more encouraged at home,—in the family worship, by the home readings that it is proposed shall accompany such a plan, and by the conversation of parents with their children; and because, by having a continuous course of study a stimulus is given to progress, and the child feels that he is gaining something, that he is climbing to a higher knowledge of the subject in hand—a principle which is just as true and more true of the study of the Word of God, than in secular pursuits, as we so well understand it. Because, again, there will be no repetition in this Course as there has been in all the partial and fragmentary Courses that we have had. Then, in changing from school to school, or taking up residence in other States—for our scholars are migratory, changing every year, not only, but every month, in many schools—they will be enabled to go on with their Bible study without interruption. And if the Course of study shall include six or seven years—suppose six—when we get a boy or girl in our Sunday-school at the age of six, we hold them to Bible study until they are twelve and we have gone over with them, by a general plan, the study of the whole Word—not in one particular part of a Course, but in a complete and comprehensive study of the Word of God that shall be like the curricu-

lums of our schools and colleges; and if we can retain them until they are eighteen, they will have been enabled to complete the study of the entire Word of God.

2. *For the Teachers.* It will be true of them, because they can be better prepared. Certainly, they may have more aids to study, and better ones, than they have ever had before. They will be encouraged by their fellow-teachers more. They will be benefited by the teachers' meeting as they could not otherwise be. The teachers' meeting will be better, and more easily sustained (I am not stopping to give the reasons in detail. Many of them have been discussed in convention—State and county and town of the land—and are admitted facts). And so will it be in villages, and in the country, and in neighborhood meetings there, and union meetings in the city. That which has been impossible with men will be possible with God when we shall have adopted God's plan. If God had intended us to study a single part of his Word, he would have given us that single part and not the whole Bible. If God had intended that one part of his Word should have been omitted in our Course of study, in his infinite wisdom he would surely have omitted that part which was not necessary for us to study; and when the inspired Apostle tells us through his son Timothy, that all Scripture is given by inspiration of God, and is profitable, it will be profitable for us; and not only so, but it will give to our tired and overtasked teachers an opportunity to study while they work. I remember that one of the brightest preachers of the gospel I ever listened to said: "Brethren, if I have any power in preaching God's Gospel I obtained it by chewing up and swallowing the Word of God as I laid my open Testament on my carpenter's bench and read a verse and pushed the jackplane across the board." And what we want is that we may feed upon the Divine bread which God Himself has provided for us that we may grow thereby.

A little illustration occurred in New York that gave me an additional thought on this matter. A brother went into one of the Sunday-schools there but a week before last, and it was a rainy Sunday, and many were absent. Looking around on a vacant class, he turned to the superintendent and said, "I have studied this lesson so fully that I do not see how I can get over this Sunday unless I am permitted to teach somebody; give me

a class that I may supply it." He had thought over that lesson all the way from the West to the East, and it had burned in his heart as the words of Jesus did in the hearts of the disciples when on their way to Emmaus, and he desired to open the truth to some one there.

Teachers will be compelled to be better teachers by the diligence of others, and thus by this most honorable of all competitions, schools will be weeded of inefficient teachers, and their places will be supplied by those whom God has ordained to teach his Word.

3. *For the Parents.* It will be true for them, in that it will make them more faithful in the home instruction. On the plan proposed, by the "home reading," which will accompany the Course of Lessons, it is designed that the Sunday-school influence and work shall permeate the hours and days of the week. Beloved, thirty minutes against six days and eleven and a half hours is not according to the will of God for our work. We have got to rise up to the contemplation of this subject as Elisha did in the lesson that is just before us, when he went with that woman to look upon the face of the child that was dead, as our boys and girls are. He mused upon the work before him. And as he thought upon it he grew. And coming into the presence of this boy, it is said that this mighty prophet and prototype of Christ stretched himself, that he might meet the emergency of the case before him; and he pressed his lips to the child's lips, that he might touch him with the tenderness of the word of life; and he put his eyes to the child's eyes, that he might have discernment to know what he needed in that hour; and he put his hands into the child's hands for fellowship not only, but that he might lead him from death to life; and God added the needed power. This is what we need. And in this week-day work of the Sunday-school it is proposed that a series of home readings shall accompany the lesson, that the parents themselves may teach the Word and the lesson as well to their children, morning and evening, as they kneel around the family altar, and the sweet, mellowing influence of that lesson distill into their hearts as violets and roses drink in the perfume from God that they give back to man.

In addition to this we have the weekly religious papers, and especially the Sunday-school publications that are needed on

the family table, the week-day talks to familiarize, illustrate, and press home the lesson to both parents and children, making the labor of each easier and more certain of success.

4. *For the Pastor.* It will be true for him, for he has now the living Epistles to read. The hungry teachers, the inquiring parents, the awakened children, illustrate the Word to him, and reflect as in a mirror his own teaching. He is helped by the studies and experiences of his people, while his accustomed service is more valuable, because helping them where they most need help, and when they most need it, and because they are better prepared to receive it when they desire it. "Blessed are they that do hunger and thirst after righteousness," and the word of God, that they may be fed, "for they shall be filled." And God himself has taught us that he has suffered his people to hunger that he himself might have the joy of feeding them, and that they might have the capacity to eat the more. In addition, they are helped and better prepared by the prayer-meetings being made teachers' meetings, or meetings for teachers; and under this series it is certainly proposed that every parent shall be a teacher as well as those who sit for half an hour, or an hour, before a class on the Lord's Day.

5. *For the Writers of Lessons* it will be true. The many and valuable lessons that have been prepared as helps for teachers have made a more thorough and careful study of the Word of God a necessity. It has called into service artists and scholars, and scientists; and the best of our Sunday-school magazines to-day are worth more to a teacher than all the commentaries of all the writers who are dead, and never saw a Sunday-school, nor knew what we wanted. It is the living teacher, from a living experience, meeting the wants of living boys and girls, that are struggling to-day with the living questions of error and sin that have got to be met, fought over, and conquered for Christ every week of our lives.

It has intensified and unified the prayers of God's people. I have not time to dwell upon this. But brethren beloved in Christ, does God ask us to meet together for prayer, and is his promise to two or three who are assembled in his name? What if a whole nation or the world were weekly and daily sending their united petitions to the throne of grace for the outpouring

of the Spirit upon *that* truth, and at *that* time, to the salvation of the boys and girls that are present to hear it!

The plan has, moreover, the assurance of having been inaugurated and carried forward by the Holy Spirit himself. In proof of which we submit that this plan was born; it was not made. The beginning was but a feeble thing compared to what it has now reached. As all things must truly live that truly grow, so this thought grows with the hours that roll around. There is not a man living or dead, that can stand up to-day and say that this thought is his, or mine, or yours. There are no men that have any right to special honor in this matter. Thank God, it is all his! as it is all from him, of him, and to him; and blessed be his Name! for him and for him only.

It has another thought. Week by week, and year by year, it has followed the law of development until it has eliminated from the minds and hearts of the best men of the nation who doubted its expediency, the doubts that clustered and the fears that held them back, and in them God has created and developed the hopefulness, and the joy, and the peace that the assurance of the truth always brings. It has endured trial; it has subdued its enemies; it has made friends; it has overcome evil with good, until now, in the second quarter of its first year of experiment, under many and peculiar difficulties that it is impossible for want of time to speak of at this moment, it is being used by over three millions of teachers and scholars in our own country alone; some of the largest denominations being wholly for the Course, while no one of the denominations is for any other Course, nor for all others put together. It may, or may not, be taken as an indication of the Spirit of God, and the mind of the Spirit in this matter, but to me it is indisputably so.

It then remains to ask, secondly, *How can a Uniform Series of Lessons be secured?* The objections, though few, should be fully met. We want only the truth in this matter. There is no plan, no scheme, no device of any individual or society, or collection of individuals or societies, that should have any weight with us whatever. Men are nothing, and Christ is all, here. And what we need is to know the mind of God and then to have the grace and the grit to do His will.

The objections must be met. The first has been:

1. "No incompetent authority has the right to select a Course for us." We submit that this Convention can fully provide for that difficulty.

2. "The Courses have been fragmentary." Our answer is, let us make it comprehensive and permanent.

3. "It is only an idea and must be tried." We reply, that schools that number three millions say the experiment proves the wisdom of the plan; and States here reported yesterday that it is being blessed of God to the infusing of new life into every part of the work. Therefore, Mr. President and brethren of the Convention, I beg leave to submit the following resolution, namely:

> *Resolved,* That this Convention appoint a committee to consist of five clergymen and five laymen, to select a course of Bible Lessons for a series of years not exceeding seven, which shall, as far as they may decide possible, embrace a general study of the whole Bible, alternating between the Old and New Testaments semi-annually or quarterly, as they shall deem best, and to publish a list of such lessons as fully as possible, and at least for the two years next ensuing, as early as the 1st of August, 1872; and that this Convention recommend their adoption by the Sunday-schools of the whole country; and that this committee have full power to fill any vacancies that may occur in their number by reason of the inability of any member to serve.

Mr. Jacobs suggested that the brethren of the British Provinces also appoint a committee of conference with this committee, if it should be provided for. He then added an explanatory word of the resolution itself. The thought is, he said, that the course will be through six or seven years, from Genesis to Revelation, in such measure as shall be expedient. The thought that has been expressed by those that have considered it most is, that at least three-sevenths of the lessons shall be upon the life, and words, and work of Jesus; that there may be no year without its fullness of Gospel truth, though the Gospel be in every verse, and every chapter, from the beginning to the end. We desire to provide for all such contingencies; and this Convention can select, it seems to me, from

among the brethren beloved of the land, such men as they can safely trust in so great a matter as this.

The resolution was seconded.

The discussion now began in good earnest. Each speaker was limited to ten minutes.[1]

It is perhaps unnecessary to apologize for incorporating the stenographic report of this epoch-making address in full in our sketch of the Genesis of the International Uniform Lesson. Sixteen or seventeen short speeches were made by other delegates, only two or three of which were in opposition to the plan of a uniform lesson for the Sunday-schools of America. Mr. Eggleston, though opposing the resolution, said that he knew the decision in favor of uniformity was a foregone conclusion. In the light of recent events, the speech of the Rev. P. S. Evans in favor of a series of lessons in three grades, uniform in each of three departments, is worthy of special mention. Dr. Vincent warmly supported the resolution offered by Mr. Jacobs.

The discussion of the question being still in progress when the hour for adjournment of the morning session arrived, the subject was made the special order for 4 o'clock P.M. The enthusiasm of the Convention in favor of the scheme finally forced a vote, only ten delegates voting in the negative.

Thursday, April 18, 1872, was a notable day in the history of Sunday-schools, being the birthday of the International Uniform Lesson System, a method of Bible study that has won the approval of the overwhelming majority of Protestant Sunday-schools throughout the world.

[1] The Fifth National Sunday-School Convention, pp. 84-88.

III.

THE PERIOD OF TRIUMPHANT EXPANSION.

THE First International Lesson Committee appointed by the Indianapolis Convention in 1872, consisted of five clergymen and five laymen, as follows:

Clergymen—

Rev. J. H. Vincent, D.D., New York (Methodist Episcopal).

Rev. John Hall, D.D., New York (Presbyterian).

Rev. Warren Randolph, D.D., Pennsylvania (Baptist).

Rev. Richard Newton, D.D., Pennsylvania (Protestant Episcopal).

Rev. A. L. Chapin, D.D., Wisconsin (Congregationalist).

Laymen—

Prof. Philip G. Gillett, LL.D., Illinois (Methodist Episcopal).

George H. Stuart, Pennsylvania (Presbyterian).

B. F. Jacobs, Illinois (Baptist).

Alex. G. Tyng, Illinois (Protestant Episcopal).

Henry P. Haven, Connecticut (Congregational).

Dr. John H. Vincent was named as Chairman of the Lesson Committee, and continued in this office for twenty-four years. Rev. Warren Randolph was elected Secretary, and continued in this office, in like manner, for twenty-four years.

DESCRIPTION OF THE FIRST LESSON COMMITTEE.

Who and what manner of men were the members of the First International Lesson Committee?

Dr. John H. Vincent had given much time and energy, for at least seventeen years, to Sunday-school work. He was the first pastor in our country to organize a Sunday-school Normal Class; the founder and promoter of the Sunday-school Institute; the inventor of a lesson plan which could be made universal and uniform in the Sunday-school, and the editor of Lesson Helps for teachers and scholars which were unique as means for quickening interest and promoting study. As one associated with him for many years in the Lesson Committee says: "He was a skillful leader of men, great in the council chamber, great in the pulpit, and great on the platform." The Methodist Church made him a Bishop, and the Sunday-schools of the world acclaim him as their Archbishop. He is now in his eightieth year, the last survivor of the galaxy of American Sunday-school specialists of the middle of the nineteenth century.

Rev. Warren Randolph, D.D., is thus portrayed by one who was in intimate touch with him for twenty-four years:

Warren Randolph was one of the most catholic spirits I have ever known; amiable, cultured, refined, a man with a keen sense of propriety. He was a practical man, systematic, exact and faithful in details. I loved him like a brother, and would have trusted my soul with him.

Another member of the Lesson Committee, writing in April, 1899, an account of the personnel and the work of the Fifth Lesson Committee, thus refers to Dr. Randolph:

He has indeed grown old in the service of the International Lesson System, and no one has ever been more devoted to it than he. He has written with his own hand every title, text, and golden text that has been used to the present day. He has missed but one meeting of the committee, and then he was kept away by a storm which destroyed railroad and telegraph connection with the place of meeting. Though he no longer performs the duties of secretary, we still have the benefit of his warm heart, his good judgment, and his great familiarity with the Bible.

It was my privilege in October, 1895, to have an all-day ride on the railway train with Dr. Randolph, from Montreal to Boston. We were returning from the first meeting of the Lesson Committee that I ever attended. As we rode through New England, he pointed out to me from the car window the various trees characteristic of the region. He gave me his valuable time for the whole day, discussing the history of the Lesson Committee's work, the relations of the American Committee with our British associates, and other matters pertaining to the work of the Committee, on which I had been chosen to serve. We had much tender and delightful conversation concerning Dr.

John A. Broadus, who had recently been called to his reward. I learned incidently from Dr. Randolph that my election by the members of the Lesson Committee to fill the unexpired term of Dr. Broadus was due chiefly to Dr. Broadus' kind references, in conversation, to his young colleague in Louisville. Dr. Randolph told me the story of his camping trip with Dr. Broadus for six weeks in the Holy Land, and how they read the Bible passages referring to various places, while they were on the spot, and how they tried to imagine just how the scenes were enacted. The kindness and courtesy of Dr. Randolph to his young colleague in the Lesson Committee that day, was only a specimen of his uniform thoughtfulness and kindness toward his associates in Christian work. He was truly a man of God, and a friend of the children.

Of Mr. B. F. Jacobs, Dr. Hinds writes:

He has been on the committee from the first, has helped to select every lesson that has been used, and has shaped and directed the International Sunday-school work throughout its whole history. He is a most valuable member of the committee. His hobby is golden texts. He is the champion of the children and insists that every lesson and text shall be adapted to the primary class. While he is energetic and progressive, he is at the same time cautious and prudent. He has been the right man to command the world's Sunday-school forces, and the splendid victories of the past twenty-five years evince his matchless generalship.

Bishop Vincent thus characterizes his able colleague:

He was not highly cultivated, but fully consecrated; cordial, genial, intense, concentrating his whole attention on the thing in hand, enthusiastic; not polished but pure; intense and dead

set, had final perseverance, great persistency. He was thoroughly familiar with the Sunday-school situation, and knew how to adapt lessons to the plain people. He was a rare man, and as affectionate as a woman.

Drs. Vincent and Randolph, Mr. B. F. Jacobs, and Dr. John Hall were retained on the Lesson Committee for the first twenty-four years of its history.

Of Dr. John Hall, Professor Hinds says:

He was great in body and great in mind, calm, self-possessed, a man of good judgment, and a safe counsellor. He possessed great dignity, and a commanding personality. He was master of English, and expressed his thoughts tersely and briefly, but with great accuracy.

Bishop Vincent describes him as "a good Biblical scholar, solid, conservative, persistent, always dignified, never frivolous in the least degree." Dr. Hall was often chosen to represent the Lesson Committee on the platform at the meetings of the International Convention, and at receptions given to the Lesson Committee in the various cities in which it held its annual sessions.

Of Rev. Richard Newton, D.D., Bishop Vincent says: "He was the perfection of the Christian gentleman; a good Biblical scholar, with the gift of adaptability to the juvenile mind." He is the author of several volumes of "Sermons to Children" which are models worthy of careful study by all preachers.

Of Alexander G. Tyng, Bishop Vincent says: "He was a practical Sunday-school worker, refined and wise, and valuable as a representative of the Episcopal

Church. He had a lovely home and an interesting wife."

Prof. Philip G. Gillett was an educator of high standing and an earnest Sunday-school worker. Mr. George H. Stuart was one of the leading Sunday-school men of his day, having been elected President of the Fourth National Convention. He was in rather feeble health when he was appointed on the Lesson Committee, and soon resigned, Mr. J. B. Tyler being elected by the Committee to take his place.

Mr. Henry P. Haven has been presented to the world, in a memoir by H. Clay Trumbull, as "A Model Superintendent." He is thus described by Dr. Vincent:

> Henry P. Haven was one of the most gentle-spirited men I ever met. He brought sunshine into every meeting of our International Lesson Committee. He made careful preparation in advance of our sessions; insisted strenuously upon his preferences when there was a difference of opinion concerning specific selections; defended his positions with great fervor; but yielded with a generous, hearty laugh when the vote went against him; in every case, I believe, voting afterwards with the majority when it was desired, according to our custom, to make the choice unanimous. He loved the Word; he loved the brethren; he loved the work; he loved the Lord. He has gone to his reward. We miss him at our annual sessions. We hope to join him again in the unbroken fellowships of the life eternal.

Mr. Haven died April 30, 1876. The Lesson Committee held a meeting in New London, Connecticut, Mr. Haven's home town, November 5, 1874. Mr. Haven entertained the Committee at tea in his beauti-

ful home, and in many ways made the meeting of the Committee a most delightful one. The Lesson Committee chose Hon. Franklin Fairbanks, of Vermont, to fill out the unexpired term of Mr. Haven.

Rev. A. L. Chapin, D.D., of Wisconsin, was a Congregational minister. He was faithful in his attendance, and did good work.

THE FIRST LESSON COMMITTEE PAY THEIR OWN EXPENSES.

It was originally designed that the expense of the members of the Lesson Committee should be paid by the Treasurer of the International Convention. At the meeting of the Convention in Indianapolis, in 1872, a subscription by States, amounting to more than a thousand dollars, was taken up; but the money seems never to have been collected. The members of the Committee were, therefore, under the necessity of paying their own traveling expenses and hotel bills; this they did for all the years from 1872 to 1878. (A small sum for printing the Lesson Lists was drawn from the treasury of the International Convention.) The amount thus contributed by the members of the Committee, was not less than $3,000. With a noble generosity, the Committee, in its report to the International Convention of 1878, said: "The money we have thus given, together with our work, is our cheerful contribution to the cause." Even the printing of the Lesson Lists from 1875 to 1878 was provided for without expense to the International Convention.

THE LESSON COMMITTEE OUTLINES ITS WORK.

The Lesson Committee, immediately after their appointment, held a meeting in the Second Presbyterian Church, Indianapolis, Friday, April 19, 1872. There were present Drs. Vincent and Randolph, and Messrs. Geo. H. Stuart, Philip G. Gillett, A. G. Tyng, B. F. Jacobs, and Henry P. Haven. It was agreed that the first regular meeting of the Committee for selecting lessons should be held at the rooms of the Young Men's Christian Association, in New York, on Thursday, May 23, 1872.

The Committee assembled in New York on the date agreed upon. A communication was received from the Canadian Sunday School Association announcing the appointment of Rev. J. Monro Gibson and A. Macallum, Esq., to represent the Canadian Sunday-schools on the Lesson Committee. Both of these gentlemen were present and took seats with the Committee. The Lesson Committee then entered upon the selection of lessons for 1873, beginning with the Book of Genesis.

In taking up its task for a cycle of Seven Years' Lessons, the Lesson Committee adopted the following minute, which was communicated to the various publishing houses and Sunday-school Societies:

1. In accordance with the terms of our appointment the Lessons will be selected from the Old and New Testaments, alternating between them each year.

2. While we are not allowed to extend the proposed course through more than seven years, we doubt whether it can be brought within less than that time.

3. We have decided to begin with the Book of Genesis, and,

in studying the Old Testament, to make the general order of progression chronological.

4. We deem it important to spend some portion of each year in studying the character and work of Christ. We propose, therefore, to devote half the first year to his Life, as recorded in Matthew.

5. During the second year similar studies will be suggested in Mark, and after that in Luke and in John, in each instance seeking to gain whatever peculiarity of view or design the writer may have had.

6. At a later period we may enter, more or less minutely, upon our Lord's Words and Works, as recorded by these evangelists, and give special attention to his closing Ministry and Death.

7. As early as practicable we will introduce Lessons on the labors of the Apostles, on the planting of the Church, and the doctrines of the New Testament, as given in the Acts and the Epistles.

8. For the first two years the general plan proposed will be as follows, viz.:

First Year.	*Second Year.*
Three months....Genesis.	Three months .....Mark.
Six months .....Matthew.	Three months .....Acts.
Three months....Genesis.	Six months...Moses and Israel.

9. It is decided to present twelve lessons for each quarter, leaving the last Sunday of the quarter for a Review, a Selected Lesson, or the Missionary Concert.

Lessons for the first two quarters in 1873 were selected in detail, and the scheme as outlined was at once announced to the various publishers of Sunday-school lessons. The Committee then adjourned until Thursday, June 20, 1872. At this second session of the Committee, lessons were selected for the third and fourth quarters of 1873. On motion of Rev. John Hall, D.D., the following resolution was adopted:

In presenting this series of Lessons for one year, we respectfully ask our Sabbath School fellow-laborers to make to any member of the Committee such suggestions as seem to them of practical value in continuing the course for the next six years. The limited time at our disposal rendered it impossible to obtain such co-operation for the plan now presented.

NORTHERN PRESBYTERIANS ACCEPT THE INTERNATIONAL LESSONS.

The Lesson Committee having learned that the Presbyterian Board of Publication would probably not adopt the new series of lessons, the Secretary was directed to correspond with the officers of that Board and express the hope that they might see their way clear to co-operate with the Lesson Committee. Dr. Randolph's efforts to bring the Presbyterian Board into line were successful, as the following minute shows:

The Presbyterian Board of Publication having decided to adopt the course of study proposed by this Committee, but having requested that the arrangement be so modified as to give six months' continuous study in Genesis and six months in Matthew, the Secretary, by correspondence, obtained the unanimous consent of the Committee to make the proposed change. It was so made and publicly announced by circulars.

Some of the denominational houses held aloof for some time and continued their own courses of study.

THE LESSON COMMITTEE OPEN TO SUGGESTIONS.

It would be easy, in the light of the experience of nearly forty years, to criticise the plan of the lessons for 1873. The idea of making a quarter of a year the

unit of study was passed on to the Lesson Committee by the Convention of 1872, and the Lesson Committee commenced its work in accordance with that suggestion. The rearrangement suggested by the Presbyterian Board that the six months in Genesis be taken consecutively, was a distinct improvement, and was gladly accepted by the Committee. It may be proper to record at this point the impression made by a careful reading of every page of the minutes of the Lesson Committee from 1872 to 1910, that the International Lesson Committee has always been ready to receive and profit by suggestions from any source whatsoever. It has been the aim of the Committee to minister to its great and varied constituency in the most efficient manner possible. Pride of opinion has not been with them a besetting sin. Would that the same could be said of all their critics!

The scheme originally suggested for 1874 would have been scrappy indeed; for it would have been necessary to leave off in the middle of Mark at the end of the first quarter, and in the early chapters of Acts at the end of the second quarter. Consecutive study of the Bible would have been impossible on this plan. The Committee very properly modified their plan so as to complete the study of Mark in the first half of 1874, reserving the Acts for a later period in the cycle of seven years.

Note the brevity of the lesson selections from the Bible and the simplicity and brevity of the titles. For the year 1873 the Committee suggest nothing but the title and Scripture selection for each lesson. The

Golden Texts, such as Dr. Vincent employed in 1866 and the following years, were first selected by the Lesson Committee for 1874. The selection of the Golden Texts for 1874 was entrusted to a subcommittee consisting of Drs. Vincent, Newton and Randolph, and Mr. Tyler. This item was added to the work of the Committee, in response to a request from the officers of the London Sunday School Union, that this Committee select for each lesson an "International Text," as a memory verse. But the name suggested by Rev. J. H. Vincent held the field, and we still select for every lesson in the Uniform Series a "Golden Text."

THE INTERNATIONAL LESSONS IN GREAT BRITAIN.

As early as 1870, if not a little earlier, Dr. Vincent had opened correspondence with representative Sunday-school men in London and Edinburgh with regard to an international series of lessons. Rev. Simeon Gilbert thus describes the effect of this early effort on the part of Dr. Vincent to secure international co-operation on a series of lessons for the Sunday-schools of the world:

> Rev. J. Comper Gray, of Halifax, though pleased with the idea, disapproved of the scheme as impracticable. Under date of January 28, 1870, John Smither, Secretary of Committee on Publications of the "London Sunday-School Union," wrote to Dr. Vincent, stating that "the subject of an international series of Sunday-school lessons" had afforded the committee great pleasure, and "stirred in them a cordial sympathy with your purpose."
>
> Mr. F. J. Hartley, Esq., also of the London Sunday-School Union, wrote, April 30, 1870: "It is too late for next year's list,

though I hope we may be in time for 1872. It would be a glorious thing for the teachers on both sides of the Atlantic to be reading the same lesson Sunday by Sunday, and we would do much to bring it about."

Rev. James Inglis, of Scotland, about the same date, writes: "Your idea of a grand Protestant scheme is very attractive, and I am not willing to say it is impracticable, though, at present, I don't quite see how it can be carried out." And he added this very sagacious piece of advice: "It seems to me that the best means of giving the project a chance of success is not to ask all manner of societies to join in framing a good scheme; but first to sketch a scheme, and then see how many can be got to adopt it, first communicating with as many societies as possible on the subject. Our Edinburgh scheme will run out by December, and we would be quite ready to consider any better system than we have been following.[1]

Dr. Vincent had formed a pleasant acquaintance with leading Sunday-school workers in Great Britain during the Sunday-school celebration of 1862. The following minute of the Lesson Committee, at its meeting in New York on June 20, 1872, will show that the American Lesson Committee took steps promptly to secure co-operation across the sea:

The Chairman of the Committee, Rev. Dr. Vincent, being about to visit England, on motion of Dr. Gillett it was

Resolved, To give to him a Letter of commendation to the London Sunday School Union and to express through him a desire that our brethren of Great Britain will, as far as consistent, co-operate with us in securing a uniform study of the Word of God.

Dr. Vincent was able to give to his colleagues of the Committee, on his return from England, a gratifying

[1] The Lesson System, pp. 60, 61.

report of his cordial reception by the officers of the London Sunday School Union, and of their hearty interest in the work of the Lesson Committee. The Sunday School Union later in the year 1873 decided to adopt the lessons issued by the American Committee for use in the afternoon schools in affiliation with the Union. From 1874 to the present time the London Sunday School Union has been consulted by the American Lesson Committee as to the lesson lists for each year, and modifications in the various schemes have been made to meet their wishes. During the first twenty years these modifications were usually slight. The steps by which the influence of the British brethren has greatly increased in recent years, will be traced in a later lecture.

For 1875 the lessons for the first six months were in the Old Testament, beginning with "Joshua Encouraged" and closing with "Saul Chosen." The second half of the year was given to a study of the Gospel of John.

At the meeting of the Lesson Committee on November 5, 1874, in deference to the wishes of officers of the London Sunday School Union, two changes in the lessons were introduced; the Scripture selections were made a little longer than those formerly given, and the lessons were made to alternate once in three months between the Old and the New Testament. The first change was a distinct improvement, but the second was certainly a retrograde movement. Dr. Randolph writes: "The Committee was divided in opinion in regard to the three months' alternation, but all cheer-

fully consented to the arrangement for one year, regarding it in the light of an experiment and deeming it wise to make this concession to the wishes of our English brethren."[1]

FIRST REPORT OF THE LESSON COMMITTEE.

At the First International (Sixth National) Convention, held in Baltimore, May 11-13, 1875, the Lesson Committee made its report for the first triennium of its work. We give some selections from the report:

In common with the general Christian public, the Committee have marked with amazement and delight the far-reaching influence of our work. In the plans it formed three years ago the Indianapolis Convention was acting more wisely than it knew. It inaugurated a system of Bible study more general and more thorough than the world has ever seen before. The Committee to whom was assigned the selection of the Lessons, and who in this respect are only the servants of the Christian public, did not then, even if they do now, grasp the magnitude of the work. When they see the favor with which it has been received they unite with you in giving devoutest thanks to God for the honor which, through this agency, He has put upon His Word, and for the blessed fellowship into which He is thereby bringing His people! The Committee have found their personal communings, while engaged in their work, among the most delightful experiences of life. On these occasions they have found the voice of prayer and the song of praise stirring their profoundest Christian sensibilities, and blending their souls in the sweetest Christian fellowship.

Secretary Randolph next shows who were using the lessons issued by the Committee:

The extent to which our work is already carried, far surpasses the most sanguine expectations. These Lessons are

[1] The First International Sunday School Convention, p. 43.

largely in use throughout our own land by Methodists, Presbyterians, Baptists, Episcopalians, Congregationalists, Lutherans, Moravians, Friends, members of the Reformed Churches, Adventists, and many others,—a mighty host, to be enumerated only by millions. Each of these denominations has established Sunday-school periodicals, large parts of which are devoted to the exposition of the Lessons. In addition to these, private enterprise has established many more. The weekly religious press, of almost all denominations, in every issue expounds the same, and in some instances secular papers are doing it, while the teaching of the Lesson for the following day has become the Saturday feature of the noon-day prayer-meetings all over the land. Thus our Lessons have found their way to the Sunday-schools along the shores of the Atlantic, down the slopes of the Pacific, and through all the region which lies between. East and West and North and South have come to love and use them. Who would have thought, ten years ago, that Divine Providence was preparing for our land such a bond of union! "This is the Lord's doing; it is marvellous in our eyes."

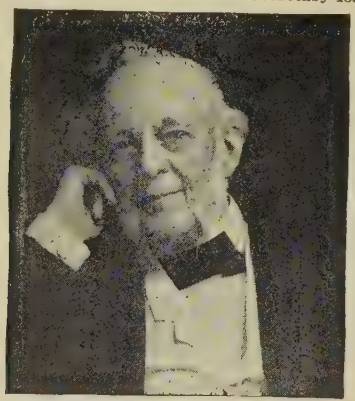
After calling attention to the fact that Canada was in hearty accord with the Committee, Dr. Randolph shows that the Uniform Lesson was in use here and there over all the earth:

But this is not all. Our work will help to unify the nations. The tidal wave is already rolling along the shores of Continental Europe. The ground swell is felt in Asia, and even in the regions that are beyond. Our Lessons are to-day in use in France and Germany, in Sweden, Norway, Denmark, the Netherlands, Switzerland, Turkey, Italy, and Greece; in Syria, Hindustan, India, Burmah and China. Old Mexico is sitting down with us to the study of these Scriptures. The isles, too, wait for God's Law. Australia, New Zealand and the Sandwich Islands have clasped hands with us across the intervening waters, and it is literally true, that one set of Sabbath studies is going with the sun around the globe.[1]

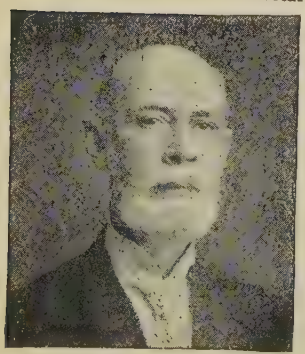
[1] The First International Sunday School Convention, pp. 44, 45.

John Potts, D. D. 1878-1907
Chairman 1896-1907

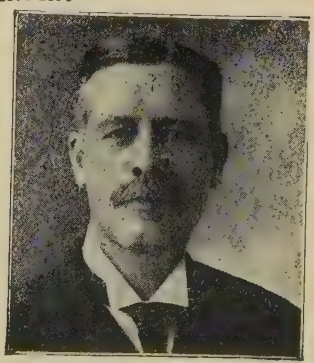
A. E. Dunning, D. D. 1884-1902
Secretary 1896-1902



Warren Randolph, D. D. 1872-1899
Secretary 1872-1896



A. F. Schauffler, D. D. 1896 to date
Secretary 1902-8, Chairman 1908 to date



Ira M. Price, Ph. D. 1902 to date
Secretary 1908 to date

THE QUESTION OF TEMPERANCE LESSONS.

On September 1, 1875, the first formal request for a frequent presentation of Temperance in the lesson scheme was read to the Committee. It was in a letter from Rev. Dr. Theodore L. Cuyler. The subject was frequently brought to the attention of the Lesson Committee during the next fifteen years, until the matter was adjusted between Miss Willard and Mr. B. F. Jacobs in a dramatic scene on the floor of the International Convention at Pittsburg in 1890. Their agreement practically bound the Lesson Committee to at least four Temperance lessons for each year. The Committee have sought to carry out in good faith that agreement.

THE FIRST LESSON COMMITTEE COMPLETES ITS WORK.

As already indicated, the lessons for 1876 were put forth in quarterly blocks. For the first quarter Old Testament lessons continued the story from Saul's Rejection to Absalom's Death. Then the New Testament lessons opened in the second quarter with "The Ascending Lord," and closed with "The Seven Chosen." In the third quarter the lessons go back to the Old Testament and treat of Solomon's history and writings. The fourth quarter returns to the Book of Acts and traces the story from "Stephen's Defense" to "Peter's Release from Prison."

The selections for 1877 are more consecutive than those of the previous year. The first half of 1877 is given to Old Testament studies from the Division of

the Kingdom to the Captivity of Israel. The lessons very properly emphasize the biographical element in the history. Two or three good lessons from the early prophets also appear. For the second half of 1877 the Book of Acts is completed from Paul's First Missionary Journey to his Last Words, in the letter to Timothy. With the exception of two or three lessons, the selections are all biographical and narrative lessons, well adapted to the use of the average Sunday-school.

For the first half of 1878 the Committee selected lessons from the Old Testament, tracing the Kingdom of Judah from Rehoboam to the Captivity, and the fortunes of the Jews from the Restoration to the close of the Old Testament. The second half of the year was given to the study of the Gospel of Luke.

The Committee were now face to face with a serious problem. They had included all the vivid biographical and narrative portions of the Scriptures in the first six years of their cycle of seven. They decided to offer for the first half of 1879 an Eclectic series of lessons from the Poetical and Prophetical books of the Old Testament, and for the second half of 1879 an Eclectic series from the Gospels, Epistles and Revelation. The first six lessons of the first quarter are narrative lessons from the later Old Testament history. From the seventh to the fifty-second lesson of the year there was only one narrative lesson; all the rest are purely didactic. To be sure, there are many passages of Scripture in the lessons for 1879 that are beautiful; but how the average teacher of little children under eight years of age could contrive to hold the attention

MEMBERS OF THE LESSON COMMITTEE

Franklin Fairbanks
1876-1884

J. A. Broadus, D. D.
1878-1895

W. G. E. Cunnyngham, D. D.
1878-1896

H. L. Baugher, D. D.
1878-1896

B. M. Palmer, D. D.
1878-1884

J. A. Worden, D. D.
1878-1884

D. H. MacVic[illegible]r, LL. D.
1878-188[illegible]

Hon. S. H. Blake
1884-1896

D. Berger, D. D.
1884-1896

of the little folks throughout the long series of purely didactic lessons, is an enigma which I cannot presume to solve. If such a course were now offered by the International Lesson Committee, in the Uniform Series, the Sunday-school publishing houses of the country would throw it overboard, and perhaps call for the resignation of the members of the Committee.

APPOINTMENT OF THE SECOND LESSON COMMITTEE.

At the Second International Convention held in Atlanta, Georgia, April 17-19, 1878, a new Lesson Committee was appointed. Of the original Committee there were retained Drs. Vincent, Hall, Randolph, Gillett, Newton, and Mr. B. F. Jacobs; six in all, only two of whom were laymen. The Committee was increased to fourteen; the new members being Rev. B. M. Palmer, D.D., Rev. W. G. E. Cunnyngham, D.D., Professor Austin Phelps, Dr. John A. Broadus, Prof. H. L. Baugher, Rev. James A. Worden, Rev. D. H. MacVickar, and Rev. John Potts.

Dr. Palmer was a famous Presbyterian preacher of New Orleans. As he found it impracticable to attend the meetings of the Committee regularly, he tendered his resignation, but withdrew it at the request of the Committee.

Dr. Cunnyngham is described as "a refined, gentle, sweet spirit, not aggressive." He was diligent and faithful in his work.

Professor Phelps declined the appointment on account of physical infirmity. Hon. Franklin Fairbanks,

an active Sunday-school worker, of St. Johnsbury, Vermont, was elected in his place. Mr. Fairbanks had been chosen to complete the unexpired term of Mr. Henry P. Haven on the First Lesson Committee. Mr. Fairbanks was a faithful member of the Committee.

Professor Baugher was a member of the Faculty of the Lutheran Seminary at Gettysburg, Penn., who served acceptably on three successive Committees.

Rev. James A. Worden was a prominent Sunday-school worker who has been for many years connected with the Presbyterian Board of Publication, in Philadelphia.

Dr. MacVickar, of Montreal, a ripe scholar, was a representative of the Presbyterians of Canada.

The two most prominent and valuable new members of the Lesson Committee were Dr. John A. Broadus and Rev. John Potts.

Dr. Potts served on the Lesson Committee from 1878 until his death in 1907, being Chairman of the Lesson Committee from 1896 to 1907. Bishop Vincent describes him as "a man robust and royal in bearing, well educated, a practical man who knew folks, having had large experience in preaching among the people." Dr. Potts presided at the first meeting of the Committee I attended, in October, 1895, and remained in the Chair at all the meetings from that time until his death. He made an admirable presiding officer, being fair and just in all his decisions, expert in pushing the business of the Committee forward, and tactful and judicious in the appointment of his sub-committees. I loved him like a father.

Dr. Broadus was the most important addition to the Committee in 1878. He served on the Committee until his death in 1895. Dr. Vincent gives the following estimate of Dr. Broadus:

> He was cautious in the expression of opinion. He was a ripe scholar, perfect in his familiarity with the Bible; amiable, cordial. He gave his whole personality to the work in hand at the time. He was one of the perfect men you meet with now and then that himself disclaimed perfection.

When I first became a member of the Committee I was greatly pleased to hear the words of praise lavished upon Dr. Broadus for his contribution to the work of the Lesson Committee. The first series of lessons I ever assisted in revising was the list for 1897, on the Acts and the Epistles, which had been in great measure prepared by Dr. Broadus. So well had his work been done that scarcely any changes were suggested in the lessons for that year. He was greatly beloved and respected by all his colleagues.

THE SECOND LESSON COMMITTEE'S WORK.

The Second Lesson Committee took warning from the experience of the First Committee, in failing to make a provisional draft for the entire cycle of seven years at the beginning of their work, and so undertook to outline a general scheme for the entire series which they were to prepare. A provisional scheme for the cycle was presented by the London Sunday School Union. It was agreed not to adopt as a finality this proposed scheme, but to retain it for reference in the

preparation of the cycle of seven years' lessons. Possibly for lack of time, the Committee failed to work out in detail, at its initial meeting, the scheme for the entire cycle. They left off after agreeing upon the general outline for the first three years.

For 1880 the Committee gave the first six months to the study of the Gospel by Matthew. In addition to selecting a passage for study, with a title for the lesson, and a Golden Text, memory verses were also named in the lessons. For the second half of 1880 lessons in Genesis were provided. The list was forwarded to the London Sunday School Union, Drs. Hall and Vincent being authorized to make any slight modifications which the London brethren might request.

For 1881 the first half-year was given to studies in Luke, and the second half-year to lessons in the Pentateuch, from Exodus to Deuteronomy inclusive. The twelfth lesson in each quarter was reserved for review, and the thirteenth for a lesson to be selected by the individual Sunday-school.

For 1882 the entire year was given to the study of the Gospel of Mark. As there are only sixteen chapters in this shortest of the Gospels, it was possible to include almost the entire book in the lessons for the year. In this year the thirteenth lesson in each quarter was reserved for review, or lesson selected by the school.

The Lesson Committee, at their meeting in Chicago, October 27, 1880, adopted the following minute in regard to committing to memory Mark's Gospel:

In adopting the Gospel of Mark for consecutive study throughout the year 1882, the Committee indulge the hope that it will be committed to memory entire in the Sabbath Schools which adopt this series of Lessons: Also, that those who prepare the exposition of the text in the various Sabbath School Journals will see fit to make this Gospel the basis of a harmony of the life of our Lord.

For 1883 the first half-year was given to "Studies in the Acts of the Apostles," leaving off with the close of Paul's First Missionary Journey. The second half-year was in the Old Testament, beginning with "Joshua, Successor to Moses," and closing with the "Death of Saul and Jonathan." The thirteenth lesson in each quarter was assigned for review; or missionary, temperance, or other lesson selected by the school.

In 1884 the first half-year was given to a continuation of the "Studies in the Acts and the Epistles," leaving off with A.D. 58, with lessons from Romans. Some excellent lessons from the Epistles were inserted at the proper place chronologically, in the study of Paul's life and labors. Then came "Three months with David and the Psalms," followed by "Three months with Solomon and the Books of Wisdom."

In 1885 the Committee completed in the first half-year, "Studies in the Acts and the Epistles." The third quarter was given to "Studies in the Kings," and the fourth quarter to "Studies in the Kings and Prophets," leaving off with Isaiah.

For 1886 the first quarter was given to a completion of the Old Testament history, under the caption of "Studies in Jewish History." The second, third, and

fourth quarters were given to "Studies in the Writings of John." Toward the close of the series there were several lessons from Revelation.

It is manifest that the Second Lesson Committee, in the light of the experience of the First Committe, were enabled to prepare a more attractive cycle of Bible lessons.

The Second International Convention at Atlanta in 1878 having imposed no special limitations on the Lesson Committee, the members of that important body felt themselves at liberty to devote a whole year to the consecutive study of the Gospel of Mark. In the report of this Lesson Committee to the Third International Convention at Toronto in 1881, Dr. Randolph says:

> In some instances, it will be found that the Lessons almost exactly coincide with the Lessons of the former course. In other instances they embrace passages which were omitted before. To go through both the Old and New Testaments, in what seems to be regarded as a suitable time, makes it necessary to omit many important passages of Scripture. The aim of the present Committee is to cover, as far as possible, the gaps which could not be avoided in the first course of study.[1]

Dr. Randolph explains that the Second Lesson Committee had decided to imitate its predecessor in declining to select Lessons on special themes such as Temperance, Missions, and the Festivals of the Church Year; preferring to take such topics as they came in consecutive Bible study. He announced that the Committee had also decided not to leave the twelfth Sun-

[1] Report of the Toronto Convention of 1881, p. 56.

day in each quarter without a regular lesson, as publishers and others had found the plan unsatisfactory.

The report thus describes the growth of the Lesson System in popularity:

We note with pleasure the continued favor with which the work of united and International Bible study meets from the secular and religious press. Newspapers, which a few years ago scarcely deigned to notice Sunday Schools at all, or make allusions to the Bible, now not only speak approvingly of our work, but every week give expositions of our Lessons. . . . . Our relations with the London Sunday School Union still continue to be of the most fraternal character. The use of the International Lessons is on the increase throughout the United Kingdom, as well as in other parts of the Christian world.

Mr. F. F. Belsey, in an address before the same Toronto Convention of 1881, said:

Our London Union has pretty well succeeded in introducing this International Series throughout the length and breadth of the Nonconformist denominations. The great Wesleyan body, with 800,000 or 1,000,000 scholars, begins next January to adopt your Lessons. They have hitherto used Lessons of their own, but they are now going to abandon them and take hold of the International Series.[1]

In a series of resolutions of thanks to various individuals and bodies passed by the Third International Convention occurs the following:

Finally, to the Committee on the selection of the International Lessons, appointed in 1878, the present Convention offers its cordial thanks and congratulations, in high appreciation of the able report now presented by their Secretary, and with earnest prayer that they may still be divinely guided in a work

[1] Report of the Third International Convention, p. 61.

of so great responsibility, and may perform it to the end, as they are now performing it, with constantly increasing acceptableness to their brethren of so many names.

That the importance of giving the Sunday-school recognition in the course of study in theological institutions was already recognized in 1881, the following resolution makes plain:

WHEREAS, the growing activity of the Church in Sunday School work calls more and more loudly for well instructed teachers, and

WHEREAS, Church members must ever look to the ministers to act as leaders in this form of Church progress, therefore,

Resolved, That in the opinion of this Convention additional provision should be made in our Theological Seminaries for preparing the rising ministry for efficient Sunday School work.[1]

Dr. Randolph, in his report to the Toronto Convention, writes: "It is noticeable that at least one Theological Seminary in the United States, that at Auburn, N. Y., now gives special instruction in the exposition of these Lessons."

At the Fourth International Convention in Louisville in 1884 the Second Lesson Committee made a final report of its work. Secretary Randolph gave an account of the labors of the Committee, in the course of which he said:

Attendance upon our meetings has each year cost us each from four days to a week or more of time. Our traveling has been done by day and night and as much solid work has been crowded into one day, while together, as most of us think we are able to do in two days at home. Our traveling expenses

[1] Report of the Third International Convention, p. 161.

and hotel bills have been paid by the publishers of the lessons, who, it is to be hoped, receive enough from their publications to reimburse the outlay.[1]

This plan of collecting from the various Sunday-school publishing houses money to defray the expenses of the Lesson Committee has been in operation from 1878 to the present time. A few years ago at least one member of the Lesson Committee earnestly urged that the expenses ought to be paid by the Treasurer of the International Association out of the funds of the Association. It ought to be said, however, that the publishers have generally accepted the assessment made by the officers of the International Association, and have paid their quota cheerfully.

Dr. Randolph thus refers to the relations of the Lesson Committee with the British brethren:

For years we have now been in pleasant co-operation with the London Sunday-school Union. We have been accustomed to submit our selections to them before making our announcements here at home. That we might as far as possible conform to their wishes, we have often modified our work, where no principle would be sacrificed, and when we could thus secure harmony. It can easily be seen that this harmonizing has sometimes been a little difficult, since our communications have been by mail or telegraph, with 3,000 miles of ocean between us. But our fraternal relations have been happily preserved, and our harmonious action continued. They and we have now come to see so much alike, that when our committee submitted to them our selections for 1886, after a full examination they only asked us to change one lesson in Ezekiel for another in Nehemiah. Without a moment's hesitation the request was granted. They are looking forward with the greatest pleasure

[1] Report of the Fourth International Convention, p. 50.

to co-operation with the new committee to be appointed by this convention.[1]

At the Louisville Convention of 1884 there was much said in favor of Supplemental Lessons in addition to the regular Uniform Lesson. Dr. J. L. Hurlbut, Mrs. W. F. Crafts and others gave their hearty endorsement of the movement to provide systematic and connected lessons in Bible history, geography and other topics not fully treated in the Lesson System. Dr. J. H. Vincent, in an impromptu address, said:

As Chairman of the International Lesson Committee I have been in correspondence with workers in all parts of the world. I have recently received letters from France and letters from Great Britain, pleading for the continuance of our system, with this simple request, that we take God's Word, pure and simple, and let people find the topics for themselves when they get the Word. If we can curb unwise zeal, and put before the Sunday-school workers of the world the simple Word of God to study, without so much as a comment upon it, we shall be able to continue this great work for years to come.[2]

The following resolution was introduced, and after some discussion was adopted:

Resolved, that this Convention recommend the International Lesson Committee in making out its next series, to provide temperance lessons quarterly in its regular course.

The Third Lesson Committee elected at the Louisville Convention to serve from 1884 to 1890, and to select lessons for the years 1887 to 1893, was composed

[1] Report of the Fourth International Convention, p. 51.
[2] Report of the Fourth International Convention, p. 209.

MEMBERS OF THE LESSON COMMITTEE

Isaac Errett, D. D.
1884-1888

M. D. Hoge, D. D.
1884-1896

J. I. D. Hinds, Ph. D.
1884-1902

B. B. Tyler, D. D.
1890-1908

J. S. Stahr, Ph. D.
1890-1908

J. R. Sampey, LL. D.
1895 to date

E. I. Rexford, LL. D.
1896 to date

E. B. Kephart, D. D.
1895-1902

John R. Pepper
1896 to date

of eight men who had served on the Second Committee, and six new members. Drs. Vincent, Randolph, Hall, Broadus, Cunnyngham, Baugher and Potts and Mr. Jacobs were retained on the new Committee. Of the six new members four were ministers and two were laymen.

Rev. Moses D. Hoge, D.D., of Richmond, Va., was a scholarly and eloquent preacher of the Presbyterian Church, who was greatly beloved and highly respected by a wide circle of friends and admirers. He served on the Lesson Committee for twelve years.

Rev. D. Berger, D.D., of Dayton, Ohio, was an amiable and faithful member of the Committee for twelve years; regular in attendance, and always taking a lively interest in the work of the Committee.

Rev. Isaac Errett, D.D., of Cincinnati, Ohio, represented the Disciples of Christ, until his death on December 19, 1888. Dr. Randolph writes of him:

> He was a well-equipped biblical scholar and a genial Christian gentleman. From his appointment till his death he was absent but once from a meeting of the Lesson Committee, and was then in Europe. He was especially helpful in our work, and we greatly missed him when he was called to his reward.

Chancellor S. H. Blake, of Ontario, was appointed as the representative of the Church of England in Canada. Mr. Blake was an enthusiastic member of the Committee for a term of twelve years, taking the liveliest interest in the details of the work of the Committee.

Prof. J. I. D. Hinds, Ph.D., a man of marked attainments in the physical sciences and an educator of high

reputation, remained on the Lesson Committee for eighteen years. Dr. Hinds threw himself into the work with earnestness, and was ever a member of the working force within the body. He was often appointed on subcommittees, and gave his valuable time to the perfecting of the details of the work. Dr. Hinds was the representative of the Cumberland Presbyterian Church.

Rev. A. E. Dunning, D.D., of Boston, in like manner served on the Lesson Committee for eighteen years, being promoted to the important office of Secretary from 1896 to 1902. Bishop Vincent thus describes Dr. Dunning: "A Yankee in his aggressiveness; a genial, cordial spirit; bright, well educated, vivacious, keen, clear-headed." Dr. Dunning is a good Biblical scholar, and one of the leading religious editors of America. He made an admirable Secretary of the Lesson Committee. Since his retirement from the Committee he has remained a firm friend of the International Lesson System.

Five Corresponding Members were also named at the Louisville Convention: Mr. F. J. Hartley, Mr. W. H. Groser, Rev. C. H. Kelly and Rev. J. Monro Gibson, of London, and Pastor Jean Paul Cooke, of Paris.

WORK OF THE THIRD LESSON COMMITTEE.

The Third Lesson Committee decided to offer three optional lessons for the last Sunday in each quarter: (1) a Review; (2) a Temperance Lesson; (3) a Mis-

sionary Lesson. Although petitions were presented by persons who desired that temperance should be given right of way for at least one lesson in each quarter, the Committee adhered to their original plan throughout the third cycle of seven years (1887-1893).

Dr. Randolph writes thus of the general scheme of lessons for the third cycle:

> At our first meeting, which was held in Cincinnati, in April, 1885, we agreed upon the following plan of study for the seven years for which we are to provide: For 1887, six months in Old Testament; six months in Matthew. For 1888, six months in Matthew; six months in Old Testament. For 1889, six months in Mark; six months in Old Testament. For 1890, twelve months in Luke. For 1891, nine months in Old Testament; three months in John. For 1892, six months in John's Gospel and other writings; six months in Old Testament. For 1893, three months in Old Testament; nine months in the Acts and Epistles.[1]

This plan was subsequently modified so as to give for each of the years 1891, 1892 and 1893 six months in the Old Testament and six months in the New.

The Third Lesson Committee improved upon the work of its predecessor by providing a year of consecutive study in Matthew and a year of consecutive study in Luke.

During the period from January, 1873, to December, 1893, the Uniform Lesson System covered the entire Bible three times, in cycles of seven years each. From 1894 until the present time the cycle has been reduced to six years.

[1] Report of the Fifth International Convention, p. 71.

A TRIUMPHAL MARCH.

The period of the Triumphant Expansion of the International Lesson System stretches from 1873 to about 1890. At each of the triennial conventions from 1875 to 1887 there was scarcely a murmur of dissent from the plan of one uniform lesson for all classes in the Sunday-schools throughout the world. Some of the Sunday-school leaders in Continental Europe had expressed a desire for a shorter cycle, and for more lessons from the Gospels. There were, of course, individuals here and there who presented requests for changes in the plan of lesson selection. But it was remarkable that there was so little dissent, and such hearty acquiescence in the Uniform Lesson System throughout the Sunday-school world. Even the liturgical churches in many communities introduced the International Lessons, notwithstanding the fact that at first the Lesson Committee paid no attention whatever to the Christian year.

Beginning with a constituency of about three millions in 1873, the International Lesson Committee by 1890 were selecting lessons for more than ten million teachers and pupils. The historian must record the inauguration and the growth of the International Uniform Lesson System as one of the greatest co-operative movements in the history of Christendom.

IV.

THE PERIOD OF GROWING CRITICISM.

THERE has never been a day since the Uniform Lesson System was first inaugurated that there were not some persons who criticised the plan of assigning one and the same Scripture selection as the lesson for all ages in the Sunday-school. Even in the Convention that launched the system in 1872 there were ten men who, in the face of the enthusiastic and insistent majority, voted against a uniform series. Rev. P. S. Evans, a Baptist minister from Connecticut, spoke in favor of a series in three grades, because no one series uniform for all ages could adjust itself to the order of development in the life of the pupil. The rapid extension and phenomenal success of the Uniform Lesson System in enlisting old and young alike in Bible study, almost silenced, for a long while, criticism of the principle of uniformity for the whole school.

SOME EARLY OBJECTIONS.

By 1878 there were enough objections floating in the air for Secretary Randolph to give definite shape to four: (1) That the lessons were "fragmentary" and "scrappy;" (2) that they left no room for teaching the "doctrines of the denominations;" (3) that the lessons did not give sufficient prominence to "reforms"

and to "missions;" (4) that they were not arranged with reference to the "church year." The answer to the first objection is that the Sunday-school cannot claim enough of the pupil's time to go through the Bible, with a single brief recitation on Sunday, without skipping many chapters. Hence it is better to select the richest portions and concentrate attention on them. To the second and third objections the sufficient reply is that the Committee gives the emphasis of the Bible itself in the treatment of doctrinal and ethical topics. As to following the "church year," the Committee adopted the method preferred by the great majority of their constituency, being unable to meet the wishes of the liturgical and the nonliturgical churches in one and the same series of lessons. This policy cost the support of the Protestant Episcopal Church in the United States, and precluded the winning of the Church of England to the Uniform Series. Most of the German Reformed and Lutheran schools found a way of adapting the International Series to the "Christian year," and the Church of England in Canada has for about fifteen years pursued the same plan.

The Second Lesson Committee had fair sailing. It was an era of expansion and good-will in the International Convention. Relations with the officers of the London Sunday School Union were exceedingly cordial, only very slight modifications of the lessons being suggested by the British brethren, practically all of which were accepted by the subcommittee of the Lesson Committee.

When the Third Lesson Committee held its first

meeting in Cincinnati, April 15, 1885, there were presented memorials asking for the abandonment of lessons from the Old Testament, the preparation of a separate series of lessons for the younger classes, etc. The cloud on the horizon was not yet any bigger than a man's hand.

THE ENGLISH COMMITTEE ENLARGED.

During the last meeting of the Third International Lesson Committee, held in Buffalo, N. Y., April 8, 1891, the Committee learned, through a letter from Mr. Edward Towers, that the London Sunday School Union had appointed, as Corresponding Members of the Lesson Committee for the new term, Rev. J. Monro Gibson, D.D., Rev. Charles H. Kelly, D.D., Mr. Wm. H. Groser, Rev. S. Green, D.D., Prof. Alfred Cave, Mr. Edward Towers and Mr. Charles Waters. Mr. F. J. Hartley having died, Mr. W. H. Groser was made Secretary of the London Committee. The Lesson Committee voted its approval of the action of the Sunday School Union in enlarging the number of the Corresponding Members to seven, and expressed the hope that greater unity and progress in the study of the Bible throughout the world might be promoted by the co-operation of the American Lesson Committee and its Corresponding Members. The Secretary was instructed to communicate with the English brethren in regard to all the actions of the Lesson Committee in which they are interested. It was further decided that the suggestions of the Corresponding Members

relative to the Lessons in hand should be considered, not, as in the past, by a subcommittee, but by the whole Committee, at their meeting in New York in the following November. This method of work was followed by the Lesson Committee until 1908.

SEVERE CRITICISM OF THE INTERNATIONAL SYSTEM.

About 1890 there began to grow up in New England rather severe criticism of the Uniform Lessons. Prof. W. R. Harper, then in Yale University, was preaching the advantages of the Inductive Method in Bible study, and winning converts by his enthusiasm and skill in presenting, in popular lectures, inductive studies of books and of periods. One of Dr. Harper's most enthusiastic followers was the Rev. Erastus Blakeslee. A brief sketch of his career may help us to understand his work.

SKETCH OF BLAKESLEE AND HIS WORK.

When President Lincoln called for volunteers in 1861, young Blakeslee was in the Sophomore class at Yale. He at once enlisted as a private soldier in a regiment of cavalry, but was soon made Second Lieutenant, and rose during the course of the war to Brevet-Brigadier General of Volunteers. He was twice promoted for gallantry on the field of battle.

It had been young Blakeslee's purpose to study for the ministry; but this plan was laid aside until 1876. Finally, at the age of thirty-eight, he decided to enter Andover Theological Seminary, from which he was

graduated in 1879, at the age of forty-one. While serving as pastor of a Congregational church in New England, he took great interest in Sunday-school work, and taking the International Uniform Lesson sought to teach it to his people. His inventive mind soon devised a course of supplemental study to unify the impression of the detached lessons, and give a wider range to the instruction. About this time, in the late eighties, he came into touch with Professor W. R. Harper, then in Yale University, and became enamored of the Inductive Method as applied to the study of the Bible. Once persuaded of its superiority to the current methods employed by persons using the International Uniform Lesson, Mr. Blakeslee resolved to displace the old method by the new and more scientific process. Failing to convince the International leaders of the superiority of his method to that in general use, he boldly struck out, with little financial backing, to make a series of his own. The pastor resigned his office to become the apostle of Inductive and Graded Bible Study. Several times Mr. Blakeslee faced financial bankruptcy; but he was first a soldier and then an editor, and so he fought courageously and stubbornly until the business of the Bible Study Union was put on a more substantial basis.

At first the publishers of the International lesson periodicals laughed at the Blakeslee movement; but later on some of the Eastern publishing houses had to take Mr. Blakeslee somewhat more seriously, when he began to capture some of the larger Sunday-schools in New England and New York. He soon became known

as a skillful advertiser and a bold competitor. While the International forces were traversing difficult portions of the Old Testament, Mr. Blakeslee would issue a new and attractive series on the Life of Christ; and when the International lessons were in the New Testament, the Bible Study Union periodicals were pointing to the comparative neglect of the Old Testament prophets and sages and the wonderful adaptability of their messages to the social conditions in modern times.

Mr. Blakeslee succeeded in rallying to his standard many of the leading pastors, editors, and teachers in colleges and universities who for one reason or another preferred some change in current methods in Sunday-school teaching. The secular press also gave him aid and comfort.

DR. PELOUBET'S ATTITUDE AND VIEWS.

What, then, was the attitude of the leaders who had helped to make the International Uniform Lesson the one lesson for the overwhelming majority of Sunday-schools around the globe? Perhaps their attitude and thought could not be more felicitously expressed than it was by Dr. F. N. Peloubet, author of a justly popular annual on the International Lessons for many years, in an address at the First World's Convention in London in 1889. His subject was "The Published Lesson Helps of America." We quote at length this notable deliverance:

> Again, the Lesson Helps fulfil a mission in connection with the International System which is often overlooked by the critic.

They supply a remedy for certain defects which seem to inhere almost in its very nature.

The discord with the church year may be turned into harmony by a careful arrangement of the helps. This has been done to some extent, but the few measures may easily grow into an anthem, and all the liturgical churches may join in the chorus.

Another difficulty is thus expressed by a critic: "The distinctions of age and capacity in the scholars are not recognized in the present system. The same lesson is intended for infant, youth, and adult. This does violence to the law of natural progress, and development. Paul wisely gave some milk, and others meat; but we feed all alike and hope to strike an average."

"We would not countenance this method of the same lesson for all the grades of scholars in our public schools. We may take the system in vogue in our common schools as the most practical and successful. There we find graduation of study to the capacity of the scholar. A system of gradual advance."

The trouble with this critic is, that he has "an acute attack of inadequate information." He forgets that there are two methods of grading lessons, each with its own peculiar advantages.[1]

Dr. Peloubet calls attention to the fact that the International System is not one of graded lesson texts, but of graded helps:

Not of selecting from the Scriptures those portions which are adapted to each grade of scholars, but of selecting from the same portions those truths and aspects of truth which are adapted to the various grades.

As in God's works we find in every part something adapted to the child, and to the learned in their lore, something for the older and more educated, and some things also so mysterious and far-reaching that even a Tyndall or a Huxley, or a Drummond stands but upon the shore of its limitless sea; so in every

[1] The World's First Sunday School Convention, p. 142.

portion of God's Word, in every great truth, in every doctrine of salvation, there are things the little child can know and use, and feed upon, and things of which the oldest and most learned cannot fathom the meaning and power.

Dr. Peloubet shows that it is not the International Committee, but rather the published lesson helps, that make the adaptation:

The new beatitude of science, "Blessed are the fit, for they shall inherit the earth," is true of lesson helps, and they are inheriting the earth, because their grading is almost as complete, and largely of the same kind, as the grading of our books for the secular schools. There are almost universally from three to six grades of helps prepared for the scholars, besides the teacher's helps which are frequently used by the adult scholars. From these they range down to the charming little coloured cards with pictures and questions about the lesson for the little ones that cannot read for themselves.

The helps for teachers, too, are widely graded. There are papers devoted to the superintendent. There are learned articles from the greatest English, French, and German biblical scholars, and monographs from the leading Americans; there are simpler helps for the busy and the less educated. There are helps of great variety for the primary teachers, showing the best methods of teaching each lesson. There are coloured pictures large enough to be seen by the whole primary school, with reduced copies that the children can carry home in their pockets. There are helps for the normal training of teachers and various summaries of Scripture history and doctrine to be used as supplemental lessons. It is in these latter directions that in the near future there is to be a new development and impetus in Sabbath school progress in America.

Dr. Peloubet next shows that the lesson helps ought to promote the continuity and unity of the International Series. He continues:

One of the most frequent objections brought against the system is thus voiced by one writer: "The successive lessons

lack continuity of purpose or thought." "There is neither historical nor doctrinal unity or progression." "The objection is not against the value of these topics, but against the irregular, irrational, and seemingly haphazard method in which they follow each other. The laws of association, so necessary for reproduction, are ignored." This is another "attack of inadequate information." Partly the charge is a mistaken one; for the lessons are selected points in a line of natural historical sequence, a more unbroken line than that followed in the arrangement of books in our Bibles. Partly, the criticism arises from the necessary imperfection of all systems, which is yet less prominent in this than in any other that has yet prevailed in America. For to traverse every point in Bible history, from the Garden of Eden in Genesis to the city descending out of heaven in the Revelation, would be possible only in an antediluvian Sunday School, with young Methuselahs for pupils.

The same objection lies against our railway system of travel in which we pass swiftly over large spaces of country, with only an occasional stop here and there to study more fully the place and the people. It is superficial, of course. It is not a good way for a geologist, but it is the only possible way for most people, who must either study a small section thoroughly or the best points of a broad land. And this latter method is so much better for most people, that even your greatly admired and fascinating Mr. Ruskin can as easily "dam the Nile with bulrushes" as bring the lofty genie of modern railway travel again within its little narrow box of the old stage coach, delightful as that is for some to-day.

Now the lesson helps of the better class (and that includes the larger portion of them) almost completely annihilate this objection. They take the Sunday School on a seven-years' railway ride through the Bible country, glancing at every part, but stopping only at the principal stations of interest for outlook and exploration. They do for the lessons what the mathematicians do for a country they would survey, making the hill tops into stations and triangulating the whole region. From the watch-tower of each selected lesson, the true lesson help glances backward and forward, calling attention to the whole line of the history, but *dwelling* only on the important parts. It is this which differentiates the lesson help from the ordinary com-

mentary. It makes the selected passage a center, a mount of vision, dwelling there, but showing its relation to all the rest.[1]

EUROPEAN CRITICISM.

The Report of the Lesson Committee, made at the Sixth International Convention in Pittsburgh, June 25, 1890, gives a full account of the objections to the International Lesson System on the part of our brethren in Europe. Perhaps a more distinct impression can be made by quoting at some length from Dr. Randolph's report:

Christians in other parts of the world are generally willing to give the palm for excellence to the Sunday-schools in America. For the last eighteen years a large part of the Sunday-school world has been united with us in Bible study. Our brethren on the continent of Europe have difficulties to contend with of which we know but little. They have long found it hard, so they say, to keep step to our music. More than a year ago we had intimations that France and Switzerland, and possibly Belgium, would give up the effort. From England, too, there came murmurs of discontent. When the World's Sunday-school Convention met in London, in July last, the chances seemed about even between the preservation and the disruption of the international lesson system. With great anxiety as to what might be the issue the lesson committee had decided that it was important for as many of its members as possible to attend that convention in the hope of allaying apprehensions and of harmonizing differences. Only three members of the committee, however, were able to go, viz.: Dr. Hall, Mr. Jacobs, and the secretary. Delegates from France and Switzerland were present, and with the utmost frankness stated their difficulties. Briefly these may be summarized as follows: 1. The seven years course they think too long. In France and Switzerland children generally leave Sunday-school at thirteen, and

[1] The World's First Sunday School Convention, p. 144.

then begin under the direction of their pastors, a course of study as catechumens to fit them for confirmation. 2. They find the alternations between the Old and the New Testaments every six months confusing, and would prefer that such changes should not be made oftener than once a year. 3. Our lessons are often too difficult for the class of scholars which they generally have. As the result of these views, the Sunday-school Union of France had withdrawn from us and had adopted a lesson scheme of their own, and the Swiss Union was meditating withdrawal also. One of the French delegates said that our lesson plan is "for English speaking people, about perfect," but not for them. A Swiss delegate, in expressing regret at the possibility of their being separated from us, said in his charming way of putting his thought into English, "It is like a little brother who cannot walk so fast, asking a big brother to slacken his pace, so that they may walk together." And a French delegate after saying, "We have decided to diverge from you as little as possible, and to make in our arrangements all possible concessions to your plans and methods," added, "and we hope the time will come when with consideration on the part of the strong for the wants of the feeble, and with some progress on our side, our continental appetite, which for the present needs milk, and even milk and water, will be sufficient to assimilate the substantial food you serve up so plentifully and so generously on your international table."

We have been recently informed that many Sunday-schools in France will continue to use our lessons, and we anticipate the time when the international lessons will be in general use throughout the French Republic.

THE INTERNATIONAL LESSON SYSTEM IN ENGLAND.

We found our English brethren sympathizing to some extent with the views from the continent, but not at all disposed to break their connection with us. We had a full and free conference with several of the more influential members of the London Sunday-school Union, and with the secretary of the Wesleyan Sunday-school Union. We found them desirous: 1. Of a short course; 2. Of more narrative and less didactic lessons; 3. Of a distinct recognition of the church year, and in

one instance; 4. Of a system of graded lessons, in which the same subjects shall be considered, but with different scriptural selections, chosen, first for the primary classes, and then for more advanced classes. The conference was a long and animated one, and according to English custom, was soothed by a cup of tea. We agreed to use our influence with you to have the future course of study cover six years instead of seven—though if you go through the Bible in that time it will give renewed occasion for the critics to ring the changes on "the hop-skip-and-jump-method," or, as one gentleman has put it in shortened form, "the kangaroo method." We also promised to do what we can in the matter of narrative lessons. As to a special recognition of the church year, so called, we showed them that while some of our number would prefer to recognize it, others would not be willing, and that large numbers of our constituents here in the United States would not approve such recognition. The brethren before whom we laid these facts, readily granted the wisdom of the course pursued, agreeing with us that where concessions must be made, the demands of conscience should be recognized rather than those of preference. After viewing the matter in the light thus thrown upon it, they agreed with us that it would not be right to grieve and alienate large numbers of our warmest friends to gratify even large numbers of others. They saw this the more clearly as we pointed out to them the fact that those who choose can easily substitute for ours a lesson specially adapted to their wishes, two or three times a year. The plan of having simpler and more advanced scripture selections, teaching the same fundamental truths for different grades of scholars, did not meet with enough favor to be advocated by any one except the gentleman that proposed it, and he said with him it was "not a thought-out plan," but just mentioned "to show there is room for consideration." The result of our conference with our brethren in London was re-assuring in the highest degree. Probably they were never so thoroughly in accord with us, or so hearty in support of the international lesson system as when we left them.

THE PLAN PURSUED.

By this conference in London, as well as by many suggestions made on this side the sea, we have been led to examine other

plans of Bible study than the one we have been so long pursuing. Fortunately there is no discussion among us as to *what* we shall study—the only question to be considered is *how* shall we study. In our secular schools there is a constantly recurring question as to the best text-books to be used. No such question disturbs us in the Sunday-school. Though in so-called Sunday-schools there have been instances in which works like the constitution of the United States, for example, have been studied; in the Sunday-schools represented in this convention, there is but one text-book—that is, the Bible—of all text-books at once the oldest and better than the latest, and to the end of time always to be the best.

But it is very manifest that there are methods of studying the Scriptures which for certain persons are preferable to the method pursued by the international system. Such are the historic or chronological method, the critical, the doctrinal, the scientific, the inductive, the constructive, and so on. That each of these may render special and most important service in unfolding the Word of God there can be no doubt. That any of them can be more helpful to the average Sunday-school scholar than the plan which the International Sunday-school Convention has instituted, and has so long adhered to, is yet to be demonstrated, and we may be permitted to say, demands a doubt. It is the average Sunday-school scholar which your committee have had in mind, and taking him by the hand, we have endeavored to lead him on, showing him, as he and we have been able, the truth in this Book of books, as God himself has given it. Our aim, from first to last, has been to make our scholars know the Bible as a book, and to study it as we find it.[1]

PERSONNEL OF THE FOURTH LESSON COMMITTEE (1890-1896).

The Fourth Lesson Committee was almost identical with the Third, thirteen of the fourteen members of the earlier Committee being appointed on the Fourth.

[1] Sixth International Convention, pp. 99–101.

Rev. B. B. Tyler, D.D., was named as the representative of the Disciples, in place of Rev. Isaac Errett, who had died December 19, 1888. Professor Hinds thus described the new representative of the Disciple or Christian brotherhood: "Rev. B. B. Tyler, D.D., with his genial humor, his courteous spirit, his brotherly love for all denominations, his apt suggestions, and sense of fitness, is one of the most delightful and useful members of the committee." Dr. Tyler has served as pastor in Louisville, New York and Denver. After having remained on the Lesson Committee for eighteen years, Dr. Tyler asked the Nominating Committee of the Louisville Convention in 1908 to name a younger man in his place. He is one of the most lovable men in all the world.

A fifteenth member was added to the Lesson Committee in 1890, as a representative of the German Reformed Church. Of the new member Dr. Hinds says: "Rev. J. S. Stahr, D.D., of Lancaster, Pa., is a teacher, a careful student, progressive, yet conservative, of fine spirit, and a man in whose hands one always feels safe. He gives devoted and valuable service to the committee." Dr. Stahr also voluntarily retired from the Lesson Committee in June, 1908.

The Fourth International Lesson Committee met in Buffalo, N. Y., in April, 1891. Bishop Vincent was chosen as Chairman and Dr. Randolph as Secretary.

It was voted to invite the writers of Lesson Helps to be present at the meeting of the Committee appointed to be held November 11, 1891, to lay before the Committee such statements as they might wish to

make. The Minutes of the Lesson Committee for April 8, 1891, state, "It was also agreed to limit this invitation to Editors in co-operation with us." Thus Mr. Blakeslee was not invited.

FIRST CONFERENCE WITH LESSON WRITERS.

At its meeting, New York, November 11, 1891, the Fourth Lesson Committee met in conference with a group of lesson writers representing some of the larger publishing houses. Dr. Hazard, in the *Pilgrim Teacher* for January, 1892, thus describes this first formal conference of the Lesson Committee with writers of the lesson helps:

The meeting of the lesson writers with the International Lesson Committee was as satisfactory as could be desired. The Lesson Committee were perfectly open to suggestions and were even anxious to receive light upon the question of making their selections more serviceable to the Sunday-schools. There was nothing of the "we-know-it-all" air that some have imputed to them. The members of the Committee impressed the lesson writers as godly men, earnestly desirous to discharge their duty in the most efficient way, and as being well qualified for the work deputed to them. The reception given to the lesson writers and to their recommendations made such a grateful impression upon them that they came away thoroughly confident in the wisdom of the Committee and assured that all will be done that is really practical to make the fourth lesson course better than the previous ones.

Previous to going before the Lesson Committee the lesson writers held an informal conference among themselves, the following-named persons being present: Drs. Freeman and Doherty, representing the Methodist lesson publications; Dr. Peloubet and Mr. Wilde, the Peloubet Series; Dr. Rice, the helps of the American Sunday-school Union; Dr. Blackall and Mrs. Kennedy, the helps of the Baptist Publication Society; Dr.

Schauffler, who writes for *The Sunday School Times*, and the editor of the *Pilgrim Series*. The conference disclosed the fact that the writers were all agreed as to making the following recommendations:—1. Shorter lessons, so that the lesson text shall not occupy a disproportionate space in the quarterlies. 2. The placing of the review lesson always at the end of the quarter. 3. Greater consideration in the selection of the lessons for the less advanced pupils. 4. The avoidance of lessons which are repetitious as to thought with others which recently have been used. 5. The selection of Golden Texts with reference to their being thoroughly worthy of being committed to memory. A suggestion that the lesson writers urge the Lesson Committee to give the schools a chronological study of the life of Christ failed by one vote only of being unanimous.

The Lesson Committee listened patiently not only to the matters upon which the lesson writers were all agreed, but also to the presentation of individual views. Questions were freely asked by its members of each one, the purpose of which was to discover everything which might aid them in their task. After the conference was over, and the Lesson Committee was by itself, all of the united recommendations of the lesson writers were adopted, and it was decided, also, in accordance with the desire of the majority, to present a year's chronological study of the life of Christ.

It will be seen, therefore, that those have been a little premature who have brought out new lesson systems upon the assumption that there could be no progress made through the International Lesson Committee. Never were men more willing to receive light than they are. The new systems make their appeal mainly on a chronological study of the life of Christ. The willingness of the Committee to adopt this plan for a year shows how unnecessary is the revolt that some have made against the International Lesson System.

In connection with the work of the Fourth Lesson Committee (1890-1896) we note the enlarging influence of the Corresponding Members or the Associate Committee in Great Britain. The criticisms from England and from other countries since 1891 have always

been considered in the open session of the full American Committee before new lesson lists have been issued.

In March, 1892, the Lesson Committee decided to place the lessons from the Gospels in the first six months of the year, in order to relieve the denominations that observed the "Christian Year," by putting the birth of Christ at the beginning of the year, and not bringing his death near Christmas.

THE CRITICAL SPIRIT RAMPANT.

The practical problems thrust upon the attention of the Lesson Committee by the growing spirit of criticism at home and abroad were many and exceedingly difficult. The critical spirit was strong in America in the early nineties. Our theological seminaries were many of them more absorbed in questions of the composition, authorship and date of the various books of the Old Testament than they were in learning what the Bible really teaches. Higher Criticism was in the air; and the spirit of searching criticism was turned on everything that was esteemed sacred. Iconoclasm was the order of the day. The storm broke over the heads of the Lesson Committee. Men who had declared their independence from the authority of Moses and David and Isaiah, and were raising questions as to Paul and John, if not of Jesus, were in no mood to accept without question lessons offered for study by a committee composed largely of Doctors of Divinity who were known to be quite conservative on questions of Higher

Criticism. It was thought possible by some of the more advanced critics that the International leaders might be induced by vigorous attack to seek the co-operation of some of the younger liberal scholars in constructing the lesson schemes.

INDEPENDENT LESSON SCHEMES.

The demand for a new order of Bible study found expression in denominational conventions here and there. Dr. Blackall, of the American Baptist Publication Society, to meet the demand in his constituency, issued the *Inductive Bible Lesson Quarterly,* during 1893, under the joint editorship of Rev. W. G. Fennell, Prof. P. A. Nordell, D.D., and Prof. H. H. Harris, LL.D. It is said that the *Inductive Quarterly* had a circulation of from twenty to twenty-five thousand.

It should be understood that Dr. Blackall's series kept in close touch with the International Uniform Lesson; usually the shorter lesson assigned by the International Committee formed a part of the passage studied on a given Sunday, and the International Golden Texts were retained; but the effort was made to cover all the material of the books and periods from which the Uniform Lessons were selected. Scientific thoroughness was the aim of the promoters of the Inductive Method in Bible Study, as opposed to the homily on a brief passage.

While schools using the International Series in 1893 were trying to enlist attention to the later Old Testament history and to didactic lessons from the Wisdom

literature, Mr. Blakeslee was advertising an attractive series on the Life of Christ. The Lesson Committee was put on the defensive before the public.

The report of Secretary Randolph at the International Convention in St. Louis, in 1893, was an apology for the Lesson Committee, which reveals a considerable degree of excitement and irritation, in the face of inconsiderate and unsparing criticism. It was a crisis in the history of the International work.

THE ST. LOUIS CONVENTION ENDORSES THE UNIFORM SYSTEM.

Right nobly did the representatives from the States and Provinces respond to the call of the hour. Sinking their own personal preferences for certain modifications in the system, they rallied as one man to the support of the Committee and gave them words of commendation that must have been a salve to any wounds made by the critics.

Even the Primary teachers, under the lead of Mr. Israel P. Black and Mrs. M. G. Kennedy, declined to ask for a separate lesson for the little ones, but asked for a continuance of the Uniform Lesson. At a conference in the Second Presbyterian Church, St. Louis, the following resolution was unanimously adopted by them:

WHEREAS, The international lesson system is a bond of Christian union, not only in the world around us, but also between members of the home circle in Bible study; and

WHEREAS, Experience has proven that the international lessons are susceptible of being adapted to young children by suitable methods of teaching; therefore,

Resolved, That as a company of primary teachers we earnestly desire the continuance of this plan, confident that the international lesson committee will carefully consider the little children in the selection of the lesson material.[1]

The Convention expressed its confidence in the Lesson Committee by practically releasing them from instructions as to the mode of selecting the lessons. The sentiment of loyalty to the International System was so strong among the rank and file of the Sunday-school army that its critics soon saw that their battle for an immediate revolution in the Lesson System was doomed to failure. They could not hope to enlist the great denominational publishing houses nor frighten the leaders of the International forces into compromise, much less surrender.

In the *Pilgrim Teacher* for May, 1896, Dr. M. C. Hazard gave a delightful sketch of the history of the International Sunday School Convention, in the course of which he referred to the St. Louis Convention of 1893 as follows:

The International Lesson System had not escaped criticism. Occasionally that criticism had been quite severe. Other systems of lessons had been started with the thought of supplanting it. It was in the air that at St. Louis the International Course would be boldly attacked, and that the convention would be found to be divided. After the report of the Lesson Committee opportunity was given for a full expression of opinion. While on the part of one speaker there was frank criticism of the method pursued by the Lesson Committee, there was not a single voice defiantly raised against the system as a whole. The speaker referred to declared his loyalty to the system, while

[1] Seventh International Convention, p. 244.

others spoke fervidly in praise of all that it had accomplished. The convention could hardly wait for the speakers to get through in order to give the International System its endorsement. For a few moments feeling was like that which was manifest when the question of adopting the uniform lessons was up before the convention at Indianapolis. The approval was overwhelming. The current was all running one way, a Niagara in strength. The result was a conviction in the mind of the writer that the desire for uniformity is still so strong that no other system of lessons can successfully compete with the International Series, even if it should be considerably better. Uniformity in study binds the Sunday-school workers of the different denominations together in a tie of brotherhood which to them is very precious. They will resent any effort to break it. Call it sentiment, if you will, but it is a sentiment which is as resistless as an avalanche. It is one of the indications that mark the beginning of the fulfillment of the Saviour's prayer, that all his disciples may be one, even as he and the Father are one. By attempting to substitute something else for this uniformity of study no one can benefit the Sunday-school cause so much as he would injure it.

COMMUNICATION FROM THE BRITISH UNIONS.

The Lesson Committee at its meeting in St. Louis, September 6, 1893, received a copy of the following resolution adopted at the conference of British Sunday School Unions:

That this Conference of Representatives of British Sunday School Unions begs to assure the International Lesson Committee of its warm appreciation of their past efforts, and its grateful recognition of the helpfulness of their work, and would respectfully ask their attention to the following suggestions:

(a) That for the Infant Department a special course of simple lessons, extending over, say, two years, on Elementary Bible Teaching, and more especially upon the life and work of our Lord Jesus Christ, should be published as a preparatory series to the regular International Lessons.

(b) That where some didactic doctrinal passage of Scripture forms the lesson for the day, some illustrative passage, for the benefit of teachers of junior classes, should be linked therewith, so that the two passages may be studied together whenever it may be helpful or useful.

(c) That, so far as may seem desirable, no further effort should be made for the provision of lessons on special subjects, but that these subjects should be taught from time to time, as they fairly arise in the course of Bible study.

The Lesson Committee were debarred from considering the first section of the resolution, by the decision of the International Convention meeting at the same time in St. Louis, to stand by the plan of one Uniform Lesson for the entire school. The Committee expressed itself as in full sympathy with the second section and placed the third on record for further consideration.

THE LESSON COMMITTEE MAKING IMPROVEMENTS.

The Lesson Committee at its meeting in Boston, December 6, 1893, voted to issue a circular inviting suggestions from the various organizations and Christian friends interested in Sunday-school work with reference to the best methods of promoting the usefulness of the International Lesson System. At this session of the Committee Dr. Broadus was requested to examine the lessons already agreed upon for 1894 and 1895, and to suggest such additional readings as would give fuller views on the subjects to be studied. From this time on the Lesson Committee have not only selected Scripture passages, titles, Golden Texts, and

Memory Verses, but have also indicated many connective and parallel readings. Thus the labors of the Committee have been enlarged with the passing years.

AN IMPORTANT DECLARATION.

From the circular issued by the Committee December 7, 1893, we quote the following:

From time to time suggestions have been made to the Committee on various subjects, such as the following, viz.:

a Separate Lessons for Primary Classes.
b Lessons for Adult or University Classes.
c Longer or Shorter Scripture Selections.
d Graded Lessons.
e The adaptation of the Lessons to the Christian or Church Year.
f Temperance Lessons.
g Missionary Lessons.
h Particular Lessons on other subjects.
i A course of Supplemental Lessons.
j Lessons not in the Bible, but about the Bible.

Two considerations must be kept in mind:

FIRST. That the object sought by the Lesson Committee is to exalt God's Word and to unite all Christians in all parts of the World, in the study of the same portion of the Sacred Scriptures.

SECOND. To present a scheme of lessons fitted for general Sunday School work for all, without note or comment, leaving it to the Commentators and Expositors to explain, expound and illustrate.

Any system of teaching may be applied to the Lessons selected —the Inductive, the Socratic, or any other Scientific Method. The selection and use of these methods belong to the Lesson Writers and Teachers, and many Sunday Schools using the International Lessons have for years, under the graded system, employed such methods.

With the selection of the Lessons, the Memory Verses and the Golden Texts, the duty of the Committee ends, and the work of preparing the Lesson Helps begins.

ANOTHER IMPORTANT CONFERENCE.

The Secretary of the Committee forwarded an invitation to certain organizations to meet the Lesson Committee in conference at the meeting to be held in Philadelphia on the 14th of March, 1894. This request was forwarded to the Correspondence Lesson Committee in London, to the publishers of Lesson Helps in co-operation with the International Committee, to the American Institute of Sacred Literature, and to the International Primary Teachers Union, as well as to the weekly religious press, the International Executive Committee, and the officers of the various State Sunday School Associations.

On March 14, 1894, a considerable body of representative Sunday-school specialists met the Lesson Committee in conference in Philadelphia. There were present Professor Sanders, of the American Institute of Sacred Literature; Rev. E. W. Rice, D.D., of the American Sunday School Union; Dr. Charles Albert, of the Lutheran Publication Society; Dr. Hazard, of the Congregational Publication Society; Rev. Mr. Ebert, of the Reformed Church; Mr. D. C. Cook; Dr. C. R. Blackall, of the American Baptist Publication Society; Mr. Israel P. Black and Mrs. Crafts, of the Primary Teachers Union, and Mrs. M. G. Kennedy and Mr. W. N. Hartshorn. Many persons who could not attend sent letters expressing their views. Dr.

Blackall advocated a Graded Series. Mr. Black presented resolutions from the Primary Teachers Union asking for a separate Primary Course of lessons. Mrs. Crafts, President of the Primary Union, spoke against the separate course; Mrs. Kennedy and Mr. Hartshorn advocated it.

MARKS OF PROGRESS.

After a full discussion it was agreed to select a separate course of Primary lessons, to begin with 1896, it being understood that the use of such separate course should be left to the option of the publishers and the schools. It was resolved that a Committee of three be appointed to confer with the International Primary Teachers Union, with lesson publishers who have separate primary lesson courses, with the Correspondence Committee in London, and such others as they may select, to secure outlines of a Primary Course, to be submitted to the Lesson Committee, to assist them in making up a separate Primary Course. The sub-committee was composed of Mr. Jacobs, Professor Hinds, and Dr. Randolph. It was also agreed that in the Uniform Lessons for 1896, and thereafter, a longer lesson than had been usual should be indicated, and its topic so stated, when practicable, as to cover the entire lesson, and to show the historical connection and progress. A certain portion of the lesson was to be marked as "selected verses," which might be printed in lesson helps, when the publishers so desired, and could be the sole lesson for those who preferred short lessons.

It was also voted that a subcommittee consisting of Drs. Broadus, Dunning and Randolph be appointed to prepare a scheme of lessons for 1897, to be used at the next meeting of the Committee, to expedite the selection of lessons. From 1894 until the present time this policy of appointing a subcommittee to prepare a provisional draft for the use of the General Committee has been followed. The plan has greatly relieved the strain on the members during the annual meeting of the General Committee. Consecutive Bible study made great progress during the term of the Fourth Lesson Committee. Practically all the members were old hands at the business.

CLOSING LABORS OF DR. BROADUS.

At the meeting of the Committee in New York, October 31, 1894, Dr. Broadus presented for the subcommittee a scheme of lessons entitled, "Studies in the Acts and the Epistles," which was revised by the Committee and issued in the fall of 1895, after the death of Dr. Broadus. All in all, it is the most scholarly lesson list that had ever been issued by the Committee. The following resolution was offered by Chancellor Blake, of Toronto, and unanimously adopted:

> *Resolved*, That the grateful thanks of the Committee be tendered to Dr. Broadus for his invaluable services in preparing the lessons in the subjects for our consideration for the year 1897.

Drs. Broadus, Randolph and Dunning were appointed to prepare a scheme of lessons for 1898, and

were authorized to have them printed and distributed to the members of the Committee some time before the next meeting. But Dr. Broadus had done his last work on behalf of the Lesson Committee, being called to his reward March 16, 1895. At the meeting in Montreal, Canada, October 30, 1895, the Lesson Committee adopted a minute expressing their appreciation of the invaluable services of Dr. Broadus. He had come to be recognized as the foremost man in that noble group of Christian workers.

At this meeting in Montreal I was elected to fill the unexpired term of Dr. Broadus, and having been invited by Dr. Randolph in advance to attend the meeting, I took my seat at the table and entered upon my duties on this important Committee. With the exception of three meetings, two of which were held when I was in foreign lands, I have attended all the sittings of the Committee since 1895, and have served as Chairman of the subcommittee on Old Testament Lessons almost continuously for more than fifteen years.

AN OPTIONAL PRIMARY COURSE.

The subcommittee on the special Primary Course presented a list of "Optional Primary Lessons for 1896." The report of the Committee was adopted. The following note was prefixed to the list of lessons:

This list of optional primary lessons is prepared by the International Lesson Committee in response to a request from many primary workers who wish a separate primary course, while the Committee still believes in the wisdom of *one uniform lesson for all.*

It was scarcely to be expected that Mr. Jacobs, the father of the Uniform Lesson System, would be prepared at that early stage of the agitation in favor of a separate course for little folks, to give it preference over the Uniform Lesson. As a beginning toward the construction of lessons for little folks, it was a creditable production.

CLOSING LABORS OF THE FOURTH LESSON COMMITTEE.

The Committee decided at its meeting in 1895 that it would hereafter submit a printed provisional list of lessons to such Sunday-school workers as members of the Committee might desire. Thus an opportunity was given for the co-operation of lesson writers and editors in the construction of the lesson courses. This was a step in advance.

In these days all sorts of memorials and requests were presented to the Lesson Committee for special lessons on kindness to animals, patriotism, etc.

At the last meeting of the Fourth Lesson Committee, held in Boston in June, 1896, appropriate resolutions were passed in recognition of the invaluable services of Dr. Randolph as Secretary of the Committee.

Most of the improvements in the Uniform Lesson System which were made by the Fourth Lesson Committee have been continued to the present time, and few new features have been added to the lesson system. Of course it has been perfected in details, and appropriate passages of Scripture which had not been used up to that time have been incorporated into some

of the subsequent cycles. The policy of arranging in advance for the division of the material throughout the cycle of six years has been continued by subsequent committees, and there has been an effort to arrange for more consecutive study of the great divisions of the Bible.

PERSONNEL OF THE FIFTH LESSON COMMITTEE.

On the Fifth Lesson Committee appointed at Boston in June, 1896, there were retained seven men who had served for six years or more on the Committee, and one who had been selected to fill an unexpired term. Prof. J. I. D. Hinds has given a good description and estimate of the seven new members in a paper published in 1899. We quote from his description:

Bishop H. W. Warren, D.D. (Methodist), of Denver, took the place on the committee vacated by the retirement of Bishop Vincent. He follows his predecessor well in greatness of heart and mind, in worldwide experience and observation, and in devotion to the cause of humanity. He is a wise counselor and a safe leader.

Principal E. I. Rexford (Episcopal), of Montreal, is a teacher and an educator, and brings to the study of the Bible the same earnest and systematic application that he gives to secular subjects. He is therefore always ready and helpful. A man of strong convictions and ready to defend them, he yields gracefully when overruled. The Dominion of Canada is well represented in Principal Rexford and Dr. Potts.

Rev. A. F. Schauffler, D.D. (Presbyterian), of New York, is the great missionary to the masses. The middle and lower classes are the ones that are most prominently before his mind and he deems it scarcely necessary to adapt a lesson to any one else. The biographical feature of the next course of lessons is his suggestion,

Dr. Schauffler was chosen as Secretary of the Sixth Lesson Committee. He is Chairman of the Seventh Lesson Committee (1908-14). He has long been recognized as one of the foremost writers and speakers in the Sunday-school world.

We quote again from Dr. Hinds:

Mr. John R. Pepper (Methodist), is a whole-souled, enthusiastic, hard-working Sunday-school man. He is superintendent at home of one of the best Sunday-schools in the country, is Tennessee's representative on the International Executive Committee, is author of some books on Sunday-school work and methods, and carries all of his enthusiasm into the work of the Lesson Committee.

Bishop E. B. Kephart, D.D. (United Brethren), of Baltimore, is another earnest, solid, thoughtful, and prudent member of the committee. He is a fit successor to Dr. Berger, whose genial friendship and warm heart and devotion to the cause won for him the love and admiration of all his fellow-members.

Rev. Mosheim Rhodes, D.D. (Lutheran), of St. Louis, is also an efficient member because of his ripe experience, his familiarity with the Bible, his sound judgment, and his wide influence. Earnest in work, he is ever hopeful and cheerful, a pleasant companion and a faithful friend.

Rev. W. W. Moore, D.D. (Presbyterian), of Union Theological Seminary, Richmond, Va., took the place of the venerable and beloved Dr. Hoge, of Richmond. He is a young man, but brings to the committee vigor, zeal, and earnestness, accompanied by wide culture and great biblical learning.

Rev. John R. Sampey, D.D. (Baptist), of Louisville, Ky., on account of his profound biblical scholarship is a fit successor to the late Dr. Broadus, whose place he took on the committee. Because of his familiarity with the Old Testament he is generally chairman of the subcommittee on the Old Testament lessons. In matters of chronology and interpretation he is a safe guide. Young, progressive, and vigorous, he bids fair to give many years of usefulness to the Lesson Committee.

There were retained from the Fourth Committee Rev. John Potts, D.D., Rev. A. E. Dunning, D.D., Rev. Warren Randolph, D.D., Mr. B. F. Jacobs, Rev. B. B. Tyler, D.D., Rev. J. S. Stahr, D.D., and Prof. J. I. D. Hinds, Ph.D.

WORK OF THE FIFTH LESSON COMMITTEE (1896-1902).

At its initial meeting in Philadelphia, March 17, 1897, the Fifth Lesson Committee chose Dr. John Potts as Chairman and Rev. A. E. Dunning, D.D., as Secretary. The Committee met in conference a large group of Sunday-school specialists, and discussed with them at length matters pertaining to the improvement of the Lesson System.

Dr. A. F. Schauffler presented to each member of the Lesson Committee an outline course of lessons covering six years, which emphasized the *biographical* feature in Bible study. This well-constructed scheme of lessons was of great service to the Fifth Committee throughout its labors.

It was voted that two and a half years be devoted to the Old Testament and three and a half to the New; to give chief prominence to biography, and to devote a year and a half to the continuous study of the life of Christ by the use of a harmony of the four Gospels.

It was voted, "That five members of this Committee be requested to confer with primary workers and others in their vicinities, and each to bring to the next meeting of the Committee a scheme of primary lessons for one year." The members requested to perform this

service were Messrs. Schauffler, Pepper, Rexford, Jacobs and Dunning.

The subcommittee secured from specialists a number of lesson outlines, some for one, others for two or more years. Secretary Dunning says in his report to the Atlanta Convention:

> They represent a variety of methods, each having earnest advocates. These outlines illustrated widely different methods of teaching; from those of the kindergarten, illustrating the presence and power of God in nature and hardly requiring any selections from the Bible, to profound theological catechisms based on proof texts. Some writers were confident that Bible study should begin with Old Testament stories, on the ground that the divine method of developing the mind of the child is the same as that of developing the human race. Others insisted that the life and teachings of Christ should first be presented to the child as the perfect revelation of God, and that these should later be supplemented by Old Testament history and prophecy and New Testament ethics.[1]

Dr. Dunning thus describes the perplexity of the Lesson Committee in view of the widely variant and conflicting views of primary workers:

> After extended investigation, it was made evident, your committee believes, that it could not at present unite on any separate plan of lessons for primary classes which would be generally acceptable in connection with the International Lesson System. Yet we recognize the importance and reasonableness of the demand for separate primary lessons, and shall welcome any light which may guide us to the adoption of a plan that may be adapted to harmonize with the International system.

The second meeting of the Fifth Lesson Committee, held in Washington November 10, 1897, was notable

[1] Ninth International Convention, p. 52.

from the fact that this was the first meeting in the history of the International Lesson movement at which every member was present. At this meeting of the Committee all the members were presented to President McKinley at an afternoon reception in the White House. It was decided to devote the first eighteen months of the new series to a study of the Life and Teachings of our Lord, arranged from the four Gospels. The work of the Committee looking toward the construction of Primary lessons will be considered in the closing lecture of this series. It was voted to provide optional lessons for Pentecost or Whitsuntide, as well as for Christmas and Easter, as in former schemes. The connective readings were enlarged so as to include practically all the incidents in the Life of our Lord.

Through the influence of Principal Rexford, closer relations were formed with the Provincial Synod of the Church of England in Canada. It soon came about that the International Uniform Lessons, with certain modifications, were adopted in the Sunday-schools of that Church.

In the Atlanta meeting, April 25, 1899, it was voted to recommend to the International Sunday School Convention that the members in England then called Corresponding Members be known under the name of "The British Section of the Lesson Committee."

Dr. Randolph having died on December 13, 1899, Prof. J. M. Stifler, D.D., was elected Thursday, April 26, 1900, to fill out his unexpired term.

Secretary Dunning thus describes the work of his predecessor in office:

Dr. Randolph, it may safely be said, has done more work for the International Lesson System than any other member of any Committee. His duties as secretary made this necessary, but he welcomed the opportunity with a full sense of his great responsibility in the love of a strong, sweet spirit that saw with a prophet's vision the millions of Sunday-school teachers and pupils to whose service he gladly gave himself.

THE SUNDAY SCHOOL EDITORIAL ASSOCIATION.

The organization, in 1901, of the Sunday School Editorial Association, composed of all the lesson writers and publishers of the International Lesson Helps, gave to the editors and publishers the opportunity of influencing more profoundly the work of the Lesson Committee. Suggestions and requests from this powerful official body were almost in the nature of commands. Many of their suggestions and requests were eminently wise; occasionally, however, they influenced the Committee to do things that their best judgment could not wholly approve, as in the request that lessons should not as a rule exceed twelve or thirteen verses. As Dr. Dunning says, "This arbitrary limitation of lessons by a printer's ferrule does injustice to the Scriptures, and to the intelligence of the Committee. The lesson is often mutilated by chopping it off at both ends to make it fit the page of a lesson-leaf."

INTERNATIONAL LESSONS FOR SIX YEARS.

The cycle of study adopted by the Fifth Lesson Committee was as follows:

1900 and first half of 1901: A harmony of the Gospels, giving the life and teachings of our Lord.

Second half of 1901: Beginnings of Old Testament history (Creation to the Exodus).

First half of 1902: The primitive Christian Church (Acts 1-16).

Second half of 1902: Israel from the Exodus to the Monarchy.

First half of 1903: The primitive Christian Church to the end of the New Testament.

Second half of 1903: The Hebrew Monarchy (Saul, David and Solomon).

First half of 1904: The life and teachings of Christ in the Synoptic Gosepls.

Second half of 1904: The kingdoms of Israel and Judah (Division of the Kingdom to the Babylonian Captivity).

First half of 1905: The Gospel of John.

Second half of 1905: The later Old Testament history (Exile and Restoration).

Perhaps the most serious objection to the cycle of the Fifth Committee was the splitting of the history of the primitive Christian Church into two half-years, with lessons from the Old Testament intervening. Otherwise the grouping of the material for study was almost ideal. The opening series of eighteen months in the chronological study of the life of Jesus was notably attractive.

REMARKABLE GROWTH IN SPITE OF CRITICISM.

When the first sharp attack on the International Series was made, about 1890 to 1893, perhaps less than

11,000,000 teachers and pupils were using the Lesson Lists issued by the International Committee. By 1902 the number had increased to more than 15,000,000, and by 1905 a very conservative estimate would put the number at 17,000,000. The effort to wean the Sunday-schools of the world from the Uniform Lesson failed signally.

We do not mean to say that no good was accomplised by the sharp criticism of the International System. Far from it. That System was distinctly improved in many ways, as the result of the searching criticism turned upon it; and the rival schemes did much to elevate the standard of teaching in the Sunday-school. But the benefits of uniformity throughout the Sunday-school world were too many and too great to be sacrificed to the demands of the radical reformers. It remains to be seen whether union and co-operation can be maintained among the Protestant Sunday-schools of the world, in connection with a dual series of lessons. We turn, in our closing study, to the consideration of the demand for a series graded in subject-matter as well as in the method of presentation.

The good hand of our God has been manifest in the history of the International Lesson System up to the present hour. Surely He will guide us to a wise solution of all our problems, if we but ask His aid.

V.

THE DEMAND FOR GRADED LESSONS.

A GLANCE AT THE HISTORY OF GRADATION.

IN the early Sunday-school of 1780, and the following period of thirty years, when the spelling-book and the reader were the chief text-books, the instruction was largely individual. At first the schools were small, and the teachers were school-mistresses who made it their business to teach children how to spell, read and write. Pupils were grouped into classes, or grades, according to their knowledge. The youth of fifteen would recite in the same section with the boy of six, if both were just beginning to spell. The Sunday-school was then graded very much like the private secular schools of the time. There were beginners' classes in reading, reciting in the same room and to the same teacher, along with other classes that were more advanced.

When the Bible, as a book of religious instruction, became the chief text-book in the Sunday-school, the principle of gradation according to age and capacity still had recognition. No doubt the minute gradation according to age, with which we are now familiar, was as yet undreamed of in the Sunday-school of 1825, or even of 1860. The "Infant School" of the first half of the nineteenth century included all children up to nine

or ten years of age; the next grade including children from about ten to fifteen years of age; and the third grade including young people above fifteen years of age. In some schools there were Bible classes for young men and young women, as well as a general Bible class for older pupils.

Dr. John S. Hart, Mr. R. G. Pardee, and other leaders between 1850 and 1865 advocated a slightly closer grading of the scholars. As there was no uniform lesson for the whole school in those days, the catechisms and question books were of sufficient variety as to difficulty, to enable superintendents and teachers to provide a sort of graded curriculum.

From about 1866 on, Rev. John H. Vincent, and other leaders, began to grade somewhat more closely as to age; but even yet nothing like our present elaborate and minute system had been introduced into any Sunday-school. There was scarcely any recognition of the wide difference between the five-year-old and the nine-year-old child. The boy of ten recited in the same class with the boy of fifteen. At present the most progressive schools in our cities not only have a Beginners' department, a Primary department, a Junior department, an Intermediate department, a Senior department, an Adult department, with Baraca and Philathea classes, but subdivide each of these departments into separate classes so as to provide a separate teacher for pupils for each year from six to sixteen or seventeen years of age. Some large schools even separate boys of a given age from girls of the same age, providing a separate teacher for each sex.

Schools that have a commodious modern building, with separate rooms for each class, have already paved the way for the introduction of thoroughly graded instruction. During the half-hour allotted to the lesson, each class is at liberty to study exactly what it wishes to, without interfering with any other class. In these large and closely graded schools the equipment has been provided for minutely graded instruction; we need not wonder, therefore, that in recent years the demand for material graded in subject-matter, as well as in the mode of presentation, has been rapidly growing.

GRADED LESSONS OTHER THAN THE INTERNATIONAL.

In Roman Catholic Sunday-schools, in which catechisms are largely used, the principle of grading the subject-matter has had recognition from the beginning to the present time. In most Sunday-schools of the Protestant Episcopal Church, the same principle has obtained recognition, and some of the foremost educators of this communion have been working at the problem for many years. Many rival schemes have been in the field, and no one system has as yet commanded the united support of the Episcopal Sunday-schools.

The Unitarians have had for many years a system of graded religious instruction in their Sunday-schools. Their curriculum includes much extra-biblical material.

The principle of gradation of material to the capacity of the pupil has been a feature of the Blakeslee series from the beginning, though not so much emphasized at first as the Inductive Method of Bible Study. The

Bible Study Union, founded by Rev. Erastus Blakeslee, have been taking steps of late to perfect the gradation of their courses. The following is the most recent announcement of the "characteristics" of their "Completely Graded Series:"

"(1) A close and careful adaptation of the lesson material and methods of study to the needs of the pupil at each successive period of development.

"(2) A study of the Bible by the most effective modern methods.

"(3) A supplementing of the Bible by such other material as will best promote religious and moral development.

"(4) A practical application of the teachings of the Bible, with the aim of cultivating social as well as individual morality and spirituality.

"(5) A constant endeavor to inspire and direct the pupils in giving expression to moral and religious truth.

"(6) The lessons for each year are so arranged that they can be used for nine months or twelve months."

Until recently the Blakeslee Series was exclusively Biblical. Having issued a series of missionary studies on "The Conquering Christ," which has been widely used and greatly appreciated by both teachers and pupils, the Bible Study Publishing Company have decided to issue other courses containing extra-biblical material; but recognizing the fact that many superintendents and teachers prefer only Biblical material for Sunday-school instruction, they have arranged a dual series, one of which is founded on purely Biblical ma-

terial, while the other contains a good deal of extra-biblical material. They explain their reasons for using extra-biblical material by the following brief circular:

The construction of a course of study, like "HEROES OF THE FAITH," on material largely outside the Bible is in accordance with the well-nigh universal conviction among religious educators that, while the Bible must always remain the chief basis of instruction in the Sunday school, it is not the sole means to this end, and that along many lines it should be supplemented by material from other sources. The same divine agencies that shaped the Biblical history of the Hebrews are still operative in the world, and on a larger scale than ever before. The same faith and heroism that made the men and women of the Bible illustrious are producing similar examples of godly character today—examples of inspired and thrilling devotion that are close to us, living our life in the world as we know it, and not removed from us by two or three thousand years into conditions utterly strange.

If further justification of the wisdom of supplementing the Bible by judiciously chosen extra-Biblical material were needed, it is found in the example of Him who founded by far the larger part of His immortal teachings, not on the law and the prophets, but on incidents of common life; who found religious values in a sparrow and in a lily of the field as well as in an inspired word; and who taught neighborliness and the divine fatherhood by the conduct, not of ancient patriarchs, but of men of His own day.

There are many persons who insist that there should be a Biblical lesson for every Sunday and for all classes. The sufficiency of the Bible as the one great text-book of the Sunday-school is so apparent that they deprecate any departure from the direct study of the Scriptures in any department for a whole quarter at a time. They welcome the large use of material from church history, missionary biography and other sources

in the teaching of the lessons; but insist that the Bible is infinitely richer in its adaptation to the needs of modern pupils of all ages than some educational experts have ever imagined.

The Board of Publication of the General Council of the Evangelical Lutheran Church in North America have prepared and issued a series of graded lessons for use in Lutheran Sunday-schools. The series is issued in quarterlies, and is also published in book form, with the exception of the Primary grades. The editors inform me that the schools generally prefer the annual bound volume, as being in the end more economical and more effective. Dr. W. L. Hunton, one of the editors, writes me: "This series has been upon the market for a number of years, and is in fact one of the pioneers in graded instruction." The series contains a good deal of catechetical instruction along with the usual Biblical lessons. It is graded both as to the material and the method of instruction.

The "Friends' General Conference," of Philadelphia, have been issuing since 1907 what was first called "Friends' Graded Course for First-Day Schools," and more recently, "Friends' Graded First-Day School Lesson Series." Judging from the samples that have been sent to me by the publishers, I should say that the series is better for classes from the Junior department up, than for the Beginners and the Primary department.

The American Institute of Sacred Literature, of Chicago, have also published courses of study for pupils

of different ages. They have put emphasis on the study of the Bible itself.

The International Graded Lesson Series is indebted to several of the different schemes to which I have briefly referred, for valuable ideas which have been incorporated in the courses for the eleven years, which have already been issued by the Lesson Committee. It is time now to sketch the history of the demand for Graded Lessons, in relation to the evolution of the International Lesson System.

MRS. CLARK AND THE NEWARK UNION.

As early as 1870, in Newark, N. J., there was formed "The Newark Association of Infant Class Sunday School Teachers." Mrs. Samuel W. Clark, mother of Rev. Joseph Clark, of Ohio, was for ten years the teacher of this group of Primary workers. At first she herself selected the lessons for the little folks. Later on she adopted the *Berean Series,* edited by Dr. John H. Vincent; and in 1873 the International Uniform Lesson was adopted. The Primary teachers in Newark depended upon Mrs. Clark very largely for the lesson stories and other material used in instructing their classes. She always gave them something that would be helpful to the little people.

In 1880 Mrs. Clark left Newark, and the Primary teachers were almost broken-hearted. At Mrs. Clark's suggestion, however, they decided to go ahead with the work, nine of their number consenting to take their turn in giving the lessons once a quarter. Three

other teachers were enlisted before the close of 1880, and the work went forward. This Union proved to be an admirable school for the development of expert Primary teachers. In 1890, 1891, among the teachers giving the lessons to the Union are found the names of Miss J. L. Baldwin, Mrs. J. W. Barnes, and Miss J. E. Dimock, all of whom have had much to do with the preparation of Graded Lessons for the Elementary Division of the Sunday-school.

THE INTERNATIONAL PRIMARY UNION.

In 1871 the Primary teachers of New York were organized into a class, or union; in 1879 Philadelphia followed, and in 1881 Washington fell into line. In 1884 a National Primary Union was formed. In 1887 this became The International Primary Union. In 1896 this Union became a department of the International Sunday School Convention, and in 1902 was absorbed into the larger organization as "The Elementary Department of the International Sunday School Convention." In 1905 at Toronto it became "The Elementary Council of the International Sunday School Association." Members of this Primary Union and the Lesson Committee have often been in conference since 1891.

We have already spoken of the loyalty of the Primary teachers to the International Lesson System at the St. Louis Convention. Some of them suppressed their own conviction that a special course ought to be prepared for children under six years of age, and voted

to stand by the Uniform Lesson System. It was not long, however, before they began to approach members of the Lesson Committee with requests for a special series of lessons preparatory to the Uniform Lesson.

MISS VELLA'S QUESTIONAIRE.

On January 10, 1894, Miss Bertha F. Vella, Secretary of the International Primary Union, sent a circular letter to all the Primary unions in all parts of the country, requesting them to frame a series of questions to be submitted to Primary unions, lesson writers, and Primary teachers, the answers to which would be tabulated and submitted to the International Lesson Committee at its meeting in Philadelphia, March 14, 1894. Miss Vella formulated, as the outcome of her correspondence, forty-seven questions which were sent out to Primary teachers everywhere for answers. We select from these a few of the questions:

(2) Do you prefer that the primary lessons shall be uniform with the whole school? (6) Are any of the lessons so difficult that they cannot be simplified for the children? (27) Is a *uniform* or a *graded* system best adapted to continuous development of the child? (28) Do you think a uniform system can be made a graded system also? (33) Do you believe a separate primary course advisable? (47) Please outline your plan for a course of primary lessons.

The views of three hundred teachers were secured by Miss Vella,

REQUEST FOR A SPECIAL PRIMARY COURSE.

At a meeting of the Executive Committee of the International Primary Teachers Union, held in the Oxford Presbyterian Church, Philadelphia, Pennsylvania, March 13, 1894, the following members were present: Mrs. W. F. Crafts, Mrs. M. G. Kennedy, Mrs. S. W. Clark, Mrs. Jas. S. Ostrander, Mr. W. N. Hartshorn, and Mr. Israel P. Black. After discussion, the following resolution was offered by Mr. W. N. Hartshorn, of Boston, Mass., and was adopted, Mrs. Crafts alone voting in the negative:

WHEREAS, The Uniform International system of the study of the Bible in all the departments of the Sunday School for more than twenty years has been fruitful of great good in unifying forces to secure the best results, to the greatest numbers, and

WHEREAS, There is now a constantly increasing demand for a special and separate lesson for the Primary department, and

WHEREAS, This demand for a special and separate lesson for the Primary department is being supplied by lessons selected and prepared and published by private and denominational publishing houses, so that teachers are being drawn away and separated from the International and uniform plan of the study of the Bible, thus creating division in the great Sunday School army, and

WHEREAS, We have cause to believe that the majority of the Primary teachers and schools desire to continue the study of a lesson selected by the International Lesson Committee,

THEREFORE—resolved, that we recommend to the Lesson Committee now in session in Philadelphia, that they select a separate International Lesson for the Primary department, to begin January First, 1896, and that it consist of one half the length of time used to cover the regular course.

RESOLVED—That it is the judgment of the Executive Committee of the International Union of Primary Sabbath School Teachers that this separate and special Primary Course should

be in addition to the regular course, and shall not interfere with the present lesson helps, which are prepared for the Primary department, but it shall be optional for each denomination to prepare helps for the Primary department, as at present upon this course, and it shall also be optional for each school to adopt this course.

(Signed)

MRS. M. G. KENNEDY, Vice-Pres., Philadelphia.
MRS. S. W. CLARK, New York Union.
MRS. JAMES S. OSTRANDER, Brooklyn Union.
ISRAEL P. BLACK, Phila. Union.
WM. N. HARTSHORN, Boston Union.

About 1893 the American Baptist Publication Society brought out a children's course of lessons entitled, "Two Years with Jesus," which had been prepared by Miss Juliet E. Dimock.

The Lesson Committee having decided to grant the request for a separate Primary Course, the International Primary Union, through its officers and committees, assisted in the outlining of the proposed course. It was issued in the fall of 1895, but no helps were prepared by the denominational publishing houses. The *Sunday School Times* alone issued this Primary Course. It may be well to remember that at this time the word "Primary" covered a wide range in age. It is also well to remember that the Lesson Committee, in issuing this first Primary Course, expressed their own decided preference for the use of the Uniform Course by the entire school.

VIEWS OF MESSRS. TRUMBULL AND DUBOIS.

In this connection it might be of interest to quote from a letter to Secretary Randolph from a distin-

guished Sunday-school editor and leader, Rev. H. Clay Trumbull. Writing under date of December 1, 1893, he says:

MY DEAR DR. RANDOLPH:—

I am glad your Lesson Committee is to meet just now and face the difficulties of the hour.

I believe that, in the main, the basis of the International selections is sound and should be adhered to. There are minor features open to criticism, such, for instance, as the dividing of the study of the Book of Acts into two years. But such things the Committee will be likely to find its way to the correction of.

I have believed for years that the primary scholars ought to have an elementary series of lessons, as distinct and separate from the lessons of the main school. It is not that the present lessons cannot be made of some service to the little folks, but it is that the children have a right to milk before they are fed with beef juice, and that in the family, in the secular school, in the Sunday-school, and in the sanctuary, the children should first be fed by themselves before they are asked to be sharers in the work or the social life of adults. On this point I attach no importance whatsoever to the testimony of those elder primary class teachers who have grown up under the hardening influence of the present methods of popular Sunday-school instruction, any more than I do to the testimony of the few surviving fossils who would have the little folks memorize unintelligently catechism answers instead of being instructed in the truths of God's word. The younger and more intelligent primary class teachers realize this truth as the venerable workers, who are to be honored for what they did do in the good old times, cannot be expected to. The evidence coming to us from every side would be in itself convincing at this point, even if I had not been brought to see it in the progress of years.

I think, moreover, that the gain in the intelligent study of the Bible, brought about by the International series of lessons, has caused a demand for advanced Bible studies which might well be guided by the International Lesson Committee. In other words, if, in addition to the main course of lessons for the Sunday-school as a whole, the Lesson Committee should outline an elementary series for the primary class, and a series of ad-

vanced studies for the maturer-minded, the demands of the hour would be practically met. In this work I think it would be necessary to secure the coöperation of the young and vigorous and intelligent primary class teachers on the one hand, and some of those workers who have had most experience in the line of advanced Bible study.

I merely make these suggestions in accordance with your request, and I earnestly hope that the conference next week will result in good to the Sunday-school cause and to the church of Christ. Yours sincerely,

H. CLAY TRUMBULL.

Mr. Patterson DuBois, writing to Dr. Randolph under date of March 8, 1894, says:

We must have a uniform primary system, or the result will be disintegration, and then the danger will be that the disintegration will extend beyond the confines of the Primary school. In many quarters there is not only dissatisfaction with the present International system among Primary Teachers, but there is a marked effort to find the right basis for a primary course, but as yet with no success, so far as I know. The whole subject must be looked at strictly from the child's point of view, and not from our conventionalized forms of thought and expression.

Mr. DuBois thinks it unwise to decide such questions as that of the preparation of a separate Primary course by majorities. He prefers to make his appeal to "the thinking minority."

THE NEW JERSEY SCHOOL OF METHODS.

In 1894 Rev. E. M. Fergusson organized the Summer School of Primary Methods. This institution later became "The New Jersey School of Methods for Sunday School Workers." It has been an experiment station for advanced Sunday-school workers, at which

teachers have learned while they were imparting instruction to others. The meetings have been held at Asbury Park, New Jersey.

In 1896 Miss Anna Williams, of the Philadelphia Normal School, was invited to deliver a series of addresses before the Summer School of Primary Methods. She took occasion in advance of the meeting to visit various Sunday-schools and to study the methods in vogue in the Primary department. In her discussion, with iconoclastic zeal, she denounced the current methods. What has been happily called by Mr. Fergusson "Pseudo-kindergartenism" was then in vogue. The blackboard was often covered with a medley of so-called symbols. Miss Williams insisted that the current methods were a fine example of "how not to do it." The Primary teachers who heard the addresses of Miss Williams were almost in despair at the close of the Summer School.

During the same Summer School of 1896, Mrs. J. W. Barnes led the workers in a conference on what things ought to be taught to the Primary scholars. She took for granted the fact that the Uniform Lesson was to be taught as the main lesson of the day. The discussion related to supplemental material. Placing on the blackboard the numbers 3 to 12, the ages of children in the Primary and Junior departments, she asked such questions as these: When ought the Lord's Prayer to be taught? At what point ought the Ten Commandments to be taught? How ought the children to be grouped in the departments on the basis of age? The conference were substantially agreed that

children under six years of age should compose the Beginners' department; those from six to eight the Primary department; those from nine to twelve the Junior department. It was deemed best to teach the Lord's Prayer in the Primary section, the simpler commandments could be taught to the younger children, and the complete form of the Ten Commandments as they are found in the Bible in the Junior department. So far as is known, this Conference became the basis of graded supplemental material, in connection with the International Uniform Lessons. In the years that have followed much good work has been done by the denominational publishing houses and others in the development of supplemental lessons.

THE CUSHMAN COURSE FOR BEGINNERS.

In 1897 Miss Margaret J. Cushman, a woman of fine literary taste, and thoroughly evangelical, taught a series of ten lessons on Child Nature. One of her studies was on the theme "Teaching the Bible to Little Children." Her ideas won the approval of the members of the Summer School of Primary Methods. This lecture was delivered on July 11, 1897, at Asbury Park. Mr. Fergusson at once conceived the idea of proposing that Miss Cushman prepare a two years' course of Bible lessons for little children. He requested her to prepare such an outline and present it on the following morning to the members of the Summer School. For each lesson there were to be provided a title, a Golden Text, and a passage for the

teacher to study. With rare enthusiasm and self-sacrifice, Miss Cushman gave herself to the immediate preparation of such an outline. Within less than twenty-four hours she had made a provisional draft of lessons from the Bible for children under six years of age. This provisional draft became the basis for the series of "Bible Lessons for Little Beginners," by Miss Cushman (now Mrs. Haven). The title and Golden Text and passage for study were to be free to all who cared to use them. Mr. Fergusson desired to have a course of lessons for beginners to be handed to the Lesson Committee, as the basis for a series to be issued later by the International Lesson Committee. Miss Cushman had shown such knowledge of the needs of little children that she was deemed the best person to construct such a provisional series of lessons. The Cushman Club was organized to promote the idea of a separate lesson for the Beginners.

Miss Cushman was a Christian of deeply spiritual life, a trained kindergartner, and a disciple of Froebel. The aim of the series constructed by her was to lead the child by easy normal stages to a personal acceptance of Jesus as Saviour and Lord. The lessons for Beginners were the initial stage in this process of religious training.

The Cushman Club employed Miss Cushman, at the modest salary of $5.00 per month, to prepare lesson helps for the teachers of Beginners. The members of the Club resolved to raise money to meet the expenses of the venture and gave themselves personally to the experiment of teaching the lessons to the classes over

which they presided. The lessons were first published in the *New Jersey Sunday School Messenger,* edited by the Rev. E. M. Fergusson. Miss Elizabeth D. Paxton acted as Secretary of the Club, and edited the material when it was issued in quarterlies. Miss Josephine Baldwin assisted in putting the lessons in book form. This "Two Years' Course of Lessons for Little Beginners" was issued by Fleming H. Revell & Co. The lessons at once met with marked favor from the teachers of Beginners. About 1898 these lessons were taken up by the *International Evangel* edited by Mr. W. J. Semelroth.

During the same summer meeting of 1897 Miss Julia E. Peck read a paper which was a plea for a Beginners' department. She insisted that children under six years of age ought to have special training before taking up the International Uniform Lesson in the Primary department.

GROPING TOWARD THE LIGHT.

At the initial meeting of the Fifth Lesson Committee in Philadelphia, March 17, 1897, the Committee met, in the Young Men's Christian Association Building, in conference with the lesson writers, and others. Suggestions were offered concerning Primary, Advanced, and Supplemental courses of lessons. Questions were freely asked by the Committee and answered by those present. Drs. C. R. Blackall, F. N. Peloubet, M. C. Hazard, J. A. Worden, J. R. Miller, Edwin W. Rice, H. Clay Trumbull, and Messrs. Patterson DuBois, and Israel P. Black, and Mrs. M. G.

Kennedy, Mrs. E. L. Tead, Mrs. W. F. Crafts, and several others participated in the discussion, which continued for more than three hours.

At this meeting of the Committee "it was voted that five members of this Committee be requested to confer with primary workers and others in their vicinities, and each to bring to the next meeting of the Committee a scheme of primary lessons for one year." The Committee were Messrs. Schauffler, Pepper, Rexford, Jacobs, and Dunning.

At the next meeting of the Committee in Washington, November 10, 1897, the Subcommittee on Primary Lessons made a partial report, and was continued, with instructions to report at the next meeting.

At the meeting of the Committee in New York, April 25, 1900, it was voted that a standing committee on Graded Lessons be appointed. After discussion, Drs. Schauffler, Potts and Hinds were appointed such a committee.

RECOMMENDATIONS OF THE EDITORIAL ASSOCIATION.

In New York, April 17, 1901, the Lesson Committee received in conference a committee from the Editorial Association, an organization of editors, publishers and lesson writers, which had been formed previously on the same day, and had adopted the following recommendations for the consideration of the Lesson Committee:

First. We desire to commend with all heartiness the plan of including larger passages of study than in previous years; but

recommend that the part named for printing be indicated as the lesson; that the text selected be limited to about ten or twelve verses, where possible; that the schedule of lessons for 1902 and thereafter be made to conform thereto; and that, as at present, related passages that naturally belong to the subject under consideration be indicated in addition to illustrate or complete it.

Second. We favor a separate course of lessons for one year, for beginners in Bible Study, of six years old and under, and we will heartily coöperate with your Committee in making a success of such a series as you may propose.

Third. From our knowledge of the field, and the demands of many Bible students, we believe that there should be prepared a two years' course of study, at least, that shall be topical and historical, for the adult or Senior classes. We think the times are ripe for such a course, and request your Committee to provide the same in such way as will not interfere with the present International uniform plan.

In making these recommendations we desire to assure your Committee of our hearty sympathy with you and your work, and to assure you further of our earnest wish and purpose to conserve the best interests of our common cause and increase the efficiency of the International Lesson system.

Respectfully submitted,

(Signed) M. C. HAZARD, Chairman,
C. R. BLACKALL,
W. J. SEMELROTH,
JOHN A. MCKAMY,
Committee.

A full and free discussion followed, participated in by several representatives of the Editorial Association. All three recommendations of the Editorial Association were adopted. Drs. Dunning, Schauffler, and Sampey were appointed a committee to prepare a two years' course for advanced students. Drs. Schauffler, Hinds, and Rexford, and Messrs. Jacobs and Pepper were named as the committee to prepare a Beginners'

Course of one year. Chairman Potts was requested to confer with the British Section of the Lesson Committee, informing them as to the proposed changes in providing separate lessons for beginners and advanced students, and to ascertain whether they would endorse the same. The British Section opposed any departure from the Uniform Lesson.

During 1901 a Beginners' Course for one year was prepared through the labors of a joint committee representing the Primary workers, and the Lesson Committee. This course was issued in December, 1901, and was received with general favor.

ACTION OF THE DENVER CONVENTION.

In the report of the Lesson Committee to the International Convention held in Denver, June, 1902, the attention of the Convention was called to the fact that an advanced course of lessons covering two years had been prepared by a subcommittee, and was ready for publication, if the Convention so ordered. After a lengthy discussion, in which many conflicting ideas found expression, the Convention finally passed the following resolutions:

Resolved, That the following plan of lesson selection shall be observed by the Lesson Committee to be selected by this Convention:

One Uniform Lesson for all grades of the Sunday School shall be selected by the Lesson Committee, as in accordance with the usage of the past five Lesson Committees; provided, that the Lesson Committee be authorized to issue an optional Beginners' Course for special demands and uses, such optional course not to bear the official title of "International Lesson."

Resolved, That at this time we are not prepared to adopt a series of advanced lessons to take the place of the Uniform Lessons in the adult grade of the Sunday School.

The Conference of Elementary Workers, held in Denver just prior to the meeting of the International Convention, tendered a vote of thanks to the Lesson Committee for the Beginners' Course for one year, which was proving a success, and requested the preparation of a course covering two years.

PERSONNEL OF THE SIXTH LESSON COMMITTEE.

At Denver, in 1902, the Sixth Lesson Committee was appointed. There were retained from the Fifth Lesson Committee Drs. John Potts, A. F. Schauffler, J. S. Stahr, H. W. Warren, Moshein Rhodes, E. I. Rexford, B. B. Tyler, and John R. Sampey, and Mr. J. R. Pepper. The new members of the Committee were Drs. C. R. Hemphill, Wm. Patrick, O. P. Gifford, H. M. Hopkins, Professor Ira M. Price, and Mr. E. L. Shuey.

Dr. Hemphill was professor for some time in Columbia Theological Seminary, South Carolina, and afterward was pastor of the Second Presbyterian Church, Louisville. He has been a member of the Faculty of the Louisville Theological Seminary since its beginning, and is known far and wide as a gifted preacher and platform speaker, as well as a ripe Biblical scholar. He has many admirable qualifications for service on the Lesson Committee, and has given much valuable time both in the General Committee and on subcommittees.

Principal William Patrick, of Winnipeg, Manitoba, the representative of the Presbyterians of Canada, is the author of an excellent Commentary on the Epistle of James. He is a man of broad culture and profound thought. He is esteemed as one of the strongest men in the Committee.

Rev. O. P. Gifford, D.D., is a brilliant Baptist preacher, and a greatly beloved pastor, and a man of pleasing personality.

Mr. E. L. Shuey, of the United Brethren, is a business man of high standing, an active worker in the Young Men's Christian Association, an earnest Bible student, and an accomplished Sunday-school man.

Prof. Ira M. Price, Ph.D., of the University of Chicago, an active Baptist layman, is an able Semitic scholar, and an excellent teacher. He is methodical, diligent, courteous, and affable. He has had large experience in preparing courses of study for the B. Y. P. U. of America, and has taught a Sunday-school class for many years. In 1908 he was promoted to the most important office in the gift of the Lesson Committee, namely, that of Secretary. The duties of this office have multiplied in recent years so rapidly that Professor Price has to give a great deal of his valuable time to the work of the Committee. He is greatly honored and beloved by his colleagues.

Dr. Hopkins, the representative of the Congregationalists, having declined to serve on the Committee, Prof. Samuel Ives Curtiss, D.D., of Chicago, was chosen in his place. After a brief service with the Committee

this distinguisher scholar was called to his reward, greatly lamented by a wide circle of friends.

Dr. John Potts was chosen Chairman of the Sixth Lesson Committee, and Dr. A. F. Schauffler was elected Secretary.

THE UNIFORM LESSONS FOR 1906-1911.

The cycle adopted by the Sixth Lesson Committee, as modified in response to requests from the Editorial Association and the British Section of the Lesson Committee, was as follows:

1906. Synoptic Gospels. Harmony. Words and Works of Jesus.

1907. Patriarchs to Samuel as Judge. Stories of the Patriarchs and Judges.

1908. Jan.-June. Gospel according to St. John. The Witness of John to Jesus.

1908. July-Dec. Saul to Solomon. The United Kingdom (Saul, David and Solomon).

1909. Acts and Epistles. Expansion of the Early Church.

1910. Gospel according to St. Matthew. The Gospel of the Kingdom.

1911. Division of Kingdom. Captivity and Return. Kings and Prophets of Judah and Israel (Kings to Malachi) or, Glory, Decline and Restoration of Israel.

THE DEBATE AT WINONA.

At Winona, Indiana, August 6-10, 1903, there was held a joint meeting of the International Executive

Committee, the Editorial Association, and other interested workers. The publishers of Lesson Helps had sent out a circular in which the following question was raised for consideration: "Which is better, an International Lesson uniform for all grades, or an International Lesson uniform within certain defined grades?" An earnest and animated discussion arose at this meeting. The general principle of Graded Lessons was discussed, and not the desirability of lessons for a particular grade. Some thought that the one Uniform Lesson with supplemental Graded Courses would meet the needs of the Sunday-schools. Others contended that not only Beginners, but all the other grades up to the adult would be greatly helped by a series of lessons in which the principle of grading should be applied not only to the method of presentation, but also to the Biblical material itself. It was made plain to all the members of the conference that no one desired to do away with the International Uniform Lesson; even the most enthusiastic advocates of Graded Lessons freely granted that Uniform Lessons would still be desired by the majority of the Sunday-schools in America. The debate shifted to the question of the comparative value of a *Graded* series as against a *Uniform* series. One of the speakers at the conference said:

> The old education regarded the body of truth, or the material, first—then the child. The new education places the child first, studies his needs, and then seeks the material which will satisfy these needs. The old education placed the material first, the child second; the new education places the child before the material.

There was no opposition to the use of graded supplemental material in connection with the Uniform Series. It was recognized by all that the use of this material was a step in advance, a step which had already been taken by most of the great denominational publishing houses. The question which was brought to the front was whether an additional step in advance would not be taken if the principle of graded material should be introduced into all the departments up to the Adult. Attention was called to the healthful sign of unrest, which denotes progress, and may presently crystallize into a *demand* for something better. It was argued by the advocates of graded lessons that the International Association, through its appointed agencies, ought to begin to get ready to meet this demand when it should come. The duty of the hour was that an earnest study of conditions and needs should be made. Mrs. J. W. Barnes, in discussing the supplemental lessons, put the matter in a nut-shell when she asked: "If graded lessons *about* the Bible are necessary, then why not graded lessons *in* the Bible?"

A TWO YEARS' BEGINNERS' COURSE.

At the meeting of the Lesson Committee in Washington, D. C., April 15, 1903, the subcommittee appointed at Denver, June, 1902, to prepare a Two Years' Course for Beginners, reported that it had completed the work, after four separate sessions of about two days each, and much conference with the Primary teachers in various parts of the country. The General

Committee adopted the recommendation of the subcommittee, and the Secretary issued the course as an "Optional Two Years' Course for Beginners." This course of lessons was used more widely than any preceding scheme for Beginners.

ATTEMPTS TO PROVIDE ADDITIONAL COURSES.

By the time of the meeting of the International Convention in Toronto, in June, 1905, Elementary workers were beginning to desire earnestly a separate Primary Course in addition to the Beginners' Course. The Lesson Committee received a resolution from the Elementary department of the International Sunday School Association thanking them for the Beginners' Course, and requesting the preparation of a Primary Course as soon as possible.

At the Toronto Convention, the Lesson Committee, in its report, recommended that authorization be given the Lesson Committee to prepare an Advanced or Senior course. After spirited debate, the Convention decided to authorize the Committee to issue an Advanced course. A subcommittee, consisting of Drs. Schauffler, Sampey and Rexford, was appointed to prepare such a scheme of lessons. The course first recommended by the subcommittee was rejected by the committee representing the Editorial Association. Thereupon Dr. Schauffler, Feburay 13, 1906, addressed a circular to the members of the Editorial Association, asking for suggestions as to the kind of course they really desired. Some elaborate schemes were presented

for the consideration of the committee. After much discussion the subcommittee decided to prepare for 1907 a course on "The Ethical Teaching of Jesus," which was issued in the spring of 1906. Only two or three publishing houses offered any helps on this course. It began to be manifest that the demand for an Advanced course was largely a matter of the imagination; while the Lesson Committee prepared other advanced courses for 1908 and 1909, they seem never to have been offered by the publishing houses to their constituency. This committee on Advanced courses has gone into "innocuous desuetude."

ORGANIZATION OF THE GRADED LESSON CONFERENCE.

In August, 1906, the International Executive Committee granted to Mrs. Barnes, the Elementary Superintendent of the International Association, freedom of action with reference to the graded courses of instruction. She was directed to co-operate with the Lesson Committee and Editors, as well as others who might be planning graded lessons for the Primary and Junior departments, and report to the Primary Committee of the Executive Committee any recommendations for the Committee's approval.

About this time a number of independent groups were being organized for the purpose of preparing graded lessons for the elementary departments in the Sunday-school. If the International forces were to be held together, there was no time to lose.

In October, 1906, Mrs. J. W. Barnes, Elementary Superintendent of the International Association, called

a conference of certain workers friendly to the Association and its work. In selecting the members of the Graded Lesson Conference, as it came to be named, the Elementary Superintendent considered chiefly their fitness for the task in hand, but also their relations to the various denominations, their ability to command the services of educators, their willingness to give their time and energy free, and to pay their own bills if necessary.

The Conference was convened first, on October 19, 1906, in Newark, N. J. The members agreed to undertake the work, and thereafter gave two or three, and sometimes five or six days a month to the work for a period extending over two years. In addition to the monthly meetings of the Graded Lesson Conference, there were frequent meetings of committees conducting special investigations. There were also frequent conferences with experts associated with the work as consulting members.

Previous to the formation of the Conference, the Secretary of the Lesson Committee was notified of the proposed plan, and an invitation was extended to the Lesson Committee to appoint any of its members to assist, to supervise, or to make suggestions. No appointment was made by the Lesson Committee, and so the Conference proceeded with the work independently.

The Conference decided to prepare lessons for the grades included by the terms Primary and Junior, including a revision of the Beginners' Course already in use. To do this work properly, it was necessary to take a view of the entire range of the Sunday-school,

in order that later other graded courses might be built on the Elementary grades as a foundation. Hence persons experienced in work for the older grades were included in the personnel of the Conference.

It was agreed that the product of the Conference should be considered the property of the entire body, and not of individuals; and no publicity was to be given to the movement until its work was completed. The final result was to be held as the property of the Lesson Committee and the denominational houses jointly, and to be offered to the former first. Evidently the Conference did not intend to allow its completed work to be thrown into the waste basket.

CERTAIN DENOMINATIONS APPROVE OF THE WORK OF THE CONFERENCE.

During 1907 certain publishing houses became interested in the work of the Conference, notably those of the Methodist Episcopal, the Presbyterian and the Congregational denominations. Later in the year these denominational bodies asked that the members in the Conference representing their respective churches be known as official members, offering to share the expenses when the time of settlement should come, agreeing also to lend editorial aid when the outlines should be ready for inspection.

CORRESPONDENCE WITH THE LESSON COMMITTEE.

At this point the following correspondence between Mrs. Barnes and Dr. Schauffler is interesting and in-

forming. The Lesson Committee was about to meet in annual session in Boston in April, 1907:

NEWARK, N. J., March 29, 1907.

To the International Lesson Committee,

GENTLEMEN:—As members of the Graded Lesson Conference, now in session, we desire that you may be fully advised of our plans, our work, and our relationship to the International Sunday School Association; particularly as your coöperation is essential to the complete fulfillment of our purpose.

Our desire is to see the present beginners course of two years suitably revised, and followed with a three years primary course and a four years junior course; the whole constituting nine years of graded lesson material, to the completion of the average pupil's twelfth year. We desire to secure from the International Convention, as was done in the case of the beginners lessons, a vote of approval and reference of the matter to you, and either before or after such a vote as you may deem wise, we desire you to consider the plan of lessons which we hope ere long to be able to submit, and issue them with your approval, with such modifications as to your wisdom may seem needful.

We are all of us strongly on the side of the International unity; we believe in our Sunday schools working together; we recognize the continued necessity for an ungraded International Course; but we know that a proportion of schools far too large to be longer neglected demands graded material for regular lesson work. We feel that it is vital that this material should come to them from the International Lesson Committee, that it should be such as actual teachers of the classes and grades concerned can use under present circumstances, that it should conform to truth in child study and represent the best available methods in teaching practice, and that its end and ideal should be the salvation of the pupil and the upbuilding of his character.

In 1902 at Denver, as you recall, the conference of elementary grade teachers petitioned the Convention for a two year Beginners Course, to be issued by you. Similarly at Toronto in 1905, the representative elementary conference, heartily and without dissenting vote, expressed its appreciation of the Beginners lessons and asked for a Primary Course as soon as the way opened to issue it. The matter again came up at the meeting of

the Editorial Association in July, 1906, when our Chairman by request of that Association presented a paper showing how not only a primary but also a junior graded course is absolutely essential to the present movement for adapted and effective work in the elementary division of the Sunday school.

We as a Conference, were called together by our Chairman, Mrs. J. W. Barnes, with the approval of the International Executive Committee, on the ground that the demand for graded lessons should be led and not merely yielded to by the International Association. The effort was made to secure as members all the lesson writers, State elementary leaders, and specialists in Sunday school pedagogy within practicable distance from Newark, the Chairman's city. Several who were earnestly desired found it impossible to attend. The Conference first met in October, 1906, and meetings have since been held about once a month, each meeting lasting two days. We have worked in two sections, primary and junior. The names of those who have taken active part in all or most of the sessions are appended to this letter.[1]

We have agreed upon the needs and interests of pupils in the grades concerned, and the corresponding truths to be embodied in the lessons selected. The choice and arrangement of these lessons is progressing as rapidly as is consistent with a close following of our ideal. We hope ere long to complete a working outline of at least the first year primary and the first year junior, and then to introduce the lessons thus outlined into a number of selected schools for experimental use, before agreeing on our final draft of the course, either in outline or detail.

We rejoice to observe the many other efforts now being made in this same direction, and believe that God's hand is clearly leading us to better and higher things. We believe, too, that when the right material has been found and arranged in the right order the reasons for it will appear. We respectfully ask your sympathy in our efforts and your cognizance of our existence and our purpose.

With great respect, we are yours,

THE GRADED LESSON CONFERENCE,
MRS. J. W. BARNES,
Chairman.

[1] The names of eighteen persons appear in the list.

Dr. Schauffler, Secretary of the Sixth Lesson Committee, on April 1, 1907, replied as follows:

NEW YORK, April 1, 1907.

MY DEAR MRS. BARNES:—

Yours of the 30th together with communication to the Lesson Committee of March 29th is at hand. It will be placed before the committee at our meeting in April in Boston, and I presume will also come up before the Joint Committee Meeting in London.[1]

The program that you outline is somewhat surprising for it involves practically a nine years course of graded lesson material! I shall be exceedingly interested to see where your workers find material for a nine years graded course that shall be in any true sense graded material. I cannot myself conceive where such material really graded can be found from Genesis to Revelation. However, it may be that the combined intelligence of skilled workers can produce such a course. The graded lessons that I have seen so far, have been graded more in name than in fact as to material. Of course the Lesson Committee will take no action in this matter until after the Louisville Convention, for we are under instructions from the Toronto Convention which we are bound to carry out without material deviation.

With very best wishes,

Yours sincerely,

(Signed) A. F. SCHAUFFLER.

ATTITUDE OF THE LESSON COMMITTEE.

The Lesson Committee met in Boston April 24-26, 1907. The correspondence with the Graded Lesson Conference was brought to the attention of the Committee, and the whole question of Graded Lessons was freely discussed. It was voted to recommend to the

[1] Referring to the proposed conference between the British and American Sections of the Lesson Committee.

Triennial Convention at Louisville, that the Lesson Committee be authorized to prepare a fourfold grade of lessons as follows: (1) A Beginners' Course, permanent, for pupils under six years of age. (2) A Primary Course, permanent, for pupils between six and nine years of age. (3) A General Course as at present planned for pupils over nine years of age. (4) An Advanced Course parallel with the General Courses to be prepared by each Lesson Committee for such classes as may desire it. This action of the Lesson Committee did not lead to any modification of the plan previously adopted by the experts of the Graded Lesson Conference, who continued their work on a series of nine years for the Elementary Division.

MAKING HASTE SLOWLY.

During the process of construction and elaboration of the Graded Lessons by the Conference the work was scrutinized by experts to determine its soundness theologically, its use of Biblical material that might lead to unnecessary controversy, its correlation with the knowledge which the pupils of a given age would have obtained through the secular schools and which would be necessary for a proper understanding of the facts and truths involved, and its nearness to the interests of the pupils for whom it was outlined.

When completed, the courses were again inspected as a whole by those who had participated as counsellors in their construction.

As the Graded Lesson Conference had not only suc-

ceeded in producing something definite, but had been successful in drawing the leading denominations together toward one course, it seemed wise to present the entire matter to the Editorial Association, and ask them to appoint other representatives if they so desired, in order that the outlines might meet the views of all the other denominations who might in the future become interested. The Association appointed their standing committee on International Lessons, of which Mr. C. G. Trumbull was chairman, requesting this committee to confer with the Graded Lesson Conference and give such co-operation as might be needed.

Before the courses were presented to the Lesson Committee for their inspection the outlines of the nine years prepared (Beginners, two years; Primary, three years; Junior, four years) were in their completed form again inspected by the appointed members of the denominational boards, and certain members of the Editorial Association. They were then sent to the Lesson Committee for their private study.

It will thus be seen that great care was shown at every step to get all possible aid in the construction of a series of lessons that would meet the wishes of the bodies co-operating with the International Sunday School Association. It is also apparent, from this recital of facts, that the members of the Lesson Committee had not been in as close personal touch with the work of the Conference as would have been desirable. They were suddenly confronted, in 1908, with problems to the solution of which they had, up to that time, given but slight attention.

MEMBERS OF THE LESSON COMMITTEE

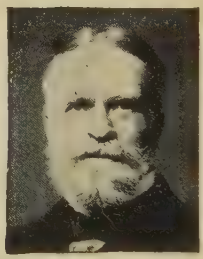
H. W. Warren, LL. D.
1896-1908

M. Rhodes, D. D.
1896-1908

W. W. Moore, D. D.
1896-1902

J.M.Stifler, D. D.
1900-1902

Wm. Patrick, D. D.
1902 to date



O. P. Gifford, D. D.
1902-1908

E. L. Shuey,
1902-1908

C. R. Hemphill, LL. D.
1902 to date

W. D. Mackenzie, LL. D.
1907 to date

THE SITUATION IN ENGLAND.

We must interrupt our story of the movement toward Graded Lessons in America long enough to sketch the recent history of the British Section of the Lesson Committee.

From 1895 to 1908 the mode of procedure in selecting the International Lessons had been as follows:

The Chairman of the American Section would appoint a subcommittee to prepare a provisional draft of the lessons for a given year. This subcommittee would meet for two days in some convenient center, and make an outline of the lessons for the year, a copy of their selections being sent to each member of the General Committee for inspection prior to the annual meeting. This provisional draft would then be gone over in detail at the annual meeting, and the selections as modified would be printed by the Secretary, and forwarded to the British Section for criticism. Copies were also sent to members of the Editorial Association, and other experts, for inspection. Suggestions were welcomed from all who would take time to criticise the work in detail. Much weight was given to emendations suggested by the British members of the Lesson Committee; but the final decision of all questions was left to the American Section.

As time went on, the British Section made complaint that important changes were sometimes made, in response to requests from the Editorial Association, when the British Section had not even been notified of the proposed changes. Very naturally our colleagues

across the sea felt that they ought to be consulted about all important changes in the Lesson Lists emanating from the International Lesson Committee.

The London Sunday School Union thought to increase the influence of the British Section by adding to the number of members of the British Committee. In February, 1907, the British Section was composed of the following members: Rev. Alfred Rowland, D.D. (Chairman), W. H. Groser, B.Sc. (Hon. Secretary), F. F. Belsey, J. P., Rev. Alex. Connell, M.A., Rev. R. Culley, Prof. S. W. Green, M.A., Rev. S. S. Henshaw, Rev. Frank Johnson, Rev. C. H. Kelly, Mr. Frederic Taylor, Mr. Edward Towers, Rev. W. J. Townsend, D.D., and Mr. Charles Waters.

A little later in 1907 the British Section was greatly strengthened by the election of the following three distinguished educators: Professor A. S. Peake, M.A., Principal W. F. Adeney, D.D., and Principal A. E. Garvie, D.D. Rev. Alex. Connell and Rev. W. J. Townsend retired from the Committee in the same year. The addition of Professors Peake, Adeney and Garvie transformed the British Section from a very conservative body into an exceedingly liberal committee. The British Section suddenly became advanced in its attitude toward Biblical Criticism, pedagogy and other related questions.

THE LONDON CONFERENCE.

It was deemed advisable by the leaders of the organized work in the Sunday-school world to arrange for a conference between the British and American Sec-

The London Conference. (For key see page 215.)

tions of the Lesson Committee in May, 1907, in connection with the World's Convention in Rome. As but few of the British Section expressed their intention to attend the Convention in Rome, Mr. W. N. Hartshorn and Dr. G. W. Bailey made arrangements for a meeting of representatives of the two Sections in London shortly after the close of the Rome Convention.

We quote at length from the Preface to the American Edition of "The New Century Sunday School":

The London Conference of the International Sunday School Lesson Committee was held in the city of London June 19–21, 1907. The Committee was represented by seven American and twelve British members. The discussions covered six half-day sessions. They were wholly occupied in full, frank, thorough canvass of the chief problems that face the American and British sections of the Lesson Committee.

The British section of the Committee had previously prepared the following series of statements and resolutions as embodying their ideas and as a basis for discussion:

Note:—It is understood that in the matter of Grading, the threefold division of scholars and of Lesson-subjects into PRIMARY, INTERMEDIATE and SENIOR, is adopted by both Lesson Committees, by the Council of the Sunday School Union, and by the other bodies who have expressed an opinion on the question.

I.—Can an *International* system of Lessons be provided for the *Primary*, the *Intermediate* and the *Senior* Divisions of the Sunday school? If so, by what means can such result be best attained? And can the several courses and divisions be denoted by an agreed set of terms?

II.—Having regard to the various criticisms passed on the present mode of selection and treatment of subjects in the "International" courses, what improvements are desirable and practicable, and how may the two Lesson Committees coöperate more fully in bringing them about?

The following suggestions are respectfully submitted:—

1. That the first draft of each cycle of Lessons should be prepared by Biblical scholars, and then be submitted to experts in Sunday School work.

2. That in the compilation of such Lessons the progress of Divine Revelation should be kept in view, though not expressly marked out.

3. That opportunities should be afforded for the consecutive study of (a) separate Books, and (b) definite periods of Sacred History.

4. That further use may be made of the Poetical and Prophetical books of the Old Testament, and of the Epistles of the New Testament, in illustration of the contemporary history and its teaching.

5. That the present cycle of six years be deemed of suitable length; as also the average proportion of New to Old Testament subjects, viz. 7 to 5. It is suggested, however, that in the arrangement and length of the courses regard should be had to the respective requirements of the subject-matter, and the Review Lesson be inserted at some suitable point, or at the close of each series, rather than always and arbitrarily on the last Sunday of the Quarter. Also, that in some courses a Preview Lesson might be used to awaken interest.

6. That the rigid rule of Quarterly Temperance Lessons should be modified as follows:—The Annual Temperance Sunday to be observed, and for each of the other three Quarters an alternative subject to be provided.

7. That it would be highly advantageous if an International series of cheap text-books for teachers, dealing with Scripture history, biography, etc., could be prepared and published.

8. Should it be found practicable to prepare International Lessons for *Senior* Classes, it is considered important that these should include instruction on the progress of Revealed Truth, and on Christian Doctrine and Ethics, and the simpler aspects of Christian Apologetics; also some connected view of the Bible as a whole, and in its several divisions.

The findings of the Conference, after three days of earnest and often animated discussion, are thus re-

corded in the American Edition of the report of the proceedings:

1. That the International Lesson Committee undertakes to provide Schemes of Lessons for the whole range of Sunday School teaching, including Primary Work (ages 3–9); General or Intermediate Work (ages 9–15); and Senior or Advanced Work (over 15 years). That the Lesson for the General or Intermediate Division shall be uniform, and that Primary and Advanced Lessons may be prepared by the American and British Sections of the Lesson Committee acting jointly or independently, but with a view to securing uniformity as soon as possible.

2. That in the preparation of each cycle of lessons, the elements both of Biblical scholarship and practical efficiency be duly recognized.

3. That in the compilation of such lessons the method and progress of Divine revelation should be kept in view.

4. That we commend the principle of affording opportunity, as far as practicable, for the consecutive study of (a) separate books, and (b) definite periods of sacred history.

5. That the Poetical and Prophetical books of the Old Testament, and the Epistles of the New Testament, should be used when possible in illustration of the contemporary history and its teaching.

6. That the present cycle of six years be deemed of suitable length, as also the average proportion of New to Old Testament subjects, viz. 7 to 5.

7. It is suggested, however, that in the arrangement and length of the courses, regard should be had to the respective requirements of the subject-matter, and the Review Lesson be inserted at the most suitable point in each series, rather than always and arbitrarily on the last Sunday of the quarter.

And, further, that as the Review is intended rather to focus some main teaching of the series which it closes than to recapitulate the whole, the Committee should in the future afford the guidance of a definite title to each Review and of illustrative Scripture.

A pre-view may at times be usefully prescribed, to be dealt with similarly by the Committee.

8. The Temperance Lessons. Considering the difficulties of the question, and appreciating the views expressed, we now pass to the next question, it being understood that the British Section may if they so desire, adopt alternate lessons in the three quarters other than that in which the Annual Temperance Sunday falls.

9. This Conference, believing that it would be helpful to prepare International Lessons for Senior Classes, which shall include instruction on the progress of Revealed Truth, and on Christian Doctrine and Ethics, and the simpler aspects of Christian Apologetics, also some connected view of the Bible as a whole, and in its several divisions, hereby requests the British Section to prepare schemes of this character.

10. That the British Section of the Committee prepare a Three Years' Primary Course, to cover the ages six to nine.

11. That the Committee prepare a List of Texts, which shall be chosen in the first instance for intrinsic value; and that from these, so far as possible, the "Golden Texts" shall be selected, to emphasize and enforce the Central truth contained in the Scripture to be studied.

12. That the British Section of the Lesson Committee be requested to prepare a general scheme for the lessons of 1912–17 inclusive, and a detailed list of the lessons for 1912.

That the American Section of the Lesson Committee prepare the detail outline of lessons for 1911.

These resolutions are worthy of careful study in detail. One year after the London Conference, a new American Lesson Committee was appointed in Louisville by the International Association. The findings of the London Conference could not be legally binding on the Seventh Lesson Committee of the International Association; but there is, of course, a moral obligation to conform, as far as possible, to the agreement entered into by representatives of the American Section. The relations of the two Sections are thoroughly fraternal, as they have always been.

It will be observed that the cycle of Uniform Lessons for 1912-1917 was to be prepared in outline by the British Section. Thus for the first time the initiative has been transferred to the English brethren. Moreover, it is to be observed that the International Uniform Lessons are to be prepared specially for pupils between the ages of nine and fifteen. Already it is becoming apparent that little children under nine years of age will find it difficult to follow the lessons for 1912, as outlined by our British colleagues. It is by no means easy for a committee in London to understand the needs of schools in America, where conditions are quite different and methods vary widely. Perhaps we shall be better able, in the light of our experience, to appreciate the patience of our English brethren through all the years in which they have tried to use a series of lessons prepared by a committee in another hemisphere.

The needs of the smaller children are met in England by special courses prepared for them by the British Section. This leads our English colleagues to select Scripture passages and Golden Texts that are too difficult for little folks in the Primary department Many of our American schools that would prefer to use the Uniform Lesson throughout the school may be impelled to seek relief for the children under nine, by the introduction of the International Graded Lessons for Beginners and for the Primary department.

THE CYCLE FOR 1912-1917.

After somewhat extended conference and correspondence, the following order of study for the new cycle has been adopted by the Lesson Committee:

1912. New Testament. Life of Christ. Synoptic Gospels. (Based chiefly on Mark.)

1913. Old Testament. Genesis to Joshua. Creation to the Settlement in Canaan.

1914. New Testament. Life of Christ. Synoptic Gospels (concluded).

1915. Old Testament. Judges to 2 Kings, with Prophets.

1916. New Testament. Acts, Epistles and Revelation.

1917. Jan.-June. New Testament. John's Gospel.

July-Dec. Old Testament. 2 Kings, Ezra and Nehemiah (with the Prophets).

The British Section is responsible for the first draft and the final form of the Uniform Lessons for 1912, 1914 and 1916, and the American Section for 1913, 1915 and 1917.

Lesson Lists for Primary classes have been issued by the British Section, and special lessons for Juniors are in course of preparation. The British Section have also issued a syllabus entitled, "Studies in Christian Truth, a Series of Suggested Courses for the Senior Divisions of Sunday Schools." The Old Testament studies have been prepared by Prof. A. S. Peake, D.D., and the New Testament studies by Principal A. E. Garvie, D.D. There are also a number of general and

miscellaneous courses on various topics, some of which are in the field of church history and missionary study.

THE BOSTON CONFERENCE.

We return now to the history of the movement for Graded Lessons in America.

Mr. W. N. Hartshorn, Chairman of the Executive Committee of the International Association, who was fully informed of the work of the Graded Lesson Conference, decided to call a conference of leading Sunday-school workers to meet in Boston, January 2, 1908. He invited representatives of the Lesson Committee, the Editorial Association, the Graded Lesson Conference and the International Executive Committee to meet in his beautiful and spacious home at 54 The Fenway, to discuss the International Lesson System in all its phases. For two days, fifty-four men and women sat in council and debated the question of Graded Lessons. The sense of the meeting finally expressed itself in the following resolutions, which were unanimously passed:

(1) That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday-schools of North America. Because of its past accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development.

(2) That the need for a graded system of lessons is expressed by so many Sunday-schools and workers that it should be adequately met by the International Sunday-school Association, and that the Lesson Committee should be instructed by the next International Convention, to be held in Louisville, Ky.,

June 18–23, 1908, to continue the preparation of a thoroughly graded course covering the entire range of the Sunday-school.

The International Lesson Committee unanimously adopted the findings of the Boston Conference in their report to the Louisville Convention in June, 1908;[1] and the International Sunday School Association unanimously adopted the report of the Lesson Committee,[2] thereby instructing the Committee to continue and perfect the Uniform Lesson System, while at the same time continuing the work of preparing a thoroughly graded series.

THE SEVENTH LESSON COMMITTEE.

There were retained from the Sixth Lesson Committee Rev. A. F. Schauffler, D.D., Prof. John R. Sampey, D.D., LL.D., Mr. John R. Pepper, Principal E. I. Rexford, LL.D., Prof. Ira M. Price, Ph.D., Prof. C. R. Hemphill, D.D., LL.D., Principal Wm. Patrick, D.D., and President W. Douglas Mackenzie, D.D., LL.D. Seven new members were added as follows:

Rev. W. G. Moorehead, D.D., of the United Presbyterian Church, is a ripe Biblical scholar, and a man of large experience of life. He is wise in counsel and attentive to the duties of the work.

Prof. Melancthon Coover, D.D., the representative of the Lutheran Church, is the accomplished professor of the New Testament in the Theological Seminary at Gettysburg, Pa. Though modest and retiring, Profes-

[1] Organized Sunday School Work in America, pp. 511–513.
[2] Organized Sunday School Work in America, pp. 39, 40.

MEMBERS OF THE LESSON COMMITTEE

J. J. Maclaren, D. C. L.
1908 to date

W. G. Moorehead, D. D.
1908 to date

W. M. Bell, D. D.
1908 to date

H. L. Calhoun, Ph. D.
1908 to date

M. Coover, D. D.
1908 to date

F. C. Eiselen, Ph. D.
1908 to date

C. Clever, D. D.
1908 to date

sor Coover is regarded as a most valuable addition to the Committee.

Prof. F. C. Eiselen, Ph.D., the representative of the Methodist Episcopal Church, is professor of the Old Testament in Garrett Biblical Institute, Evanston, Ill. He is the author of several valuable works in the Old Testament department. Professor Eiselen has the distinction of being the youngest member of the Seventh Lesson Committee. He has at once taken high rank as a member of the working force in the Committee.

Bishop W. M. Bell, D.D., of the United Brethren, is the only representative from the Pacific coast. Bishop Bell is an eloquent preacher, a gifted platform speaker, and a man of marked administrative ability. He has already shown great interest in the work of the Lesson Committee, traveling thousands of miles to attend its regular sessions.

Rev. Conrad Clever, D.D., of Hagerstown, Md., is the representative of the German Reformed Church. Dr. Clever is a greatly beloved pastor and a genial personality.

Justice J. J. Maclaren, D.C.L., of Toronto, Canada, who represents the Canadian Methodist Church, has long been known as one of the leaders in the International Sunday School Association. He is a prominent member of the International Executive Committee, and was made President of the International Association at Toronto, in 1905. Justice Maclaren is recognized as a leader in temperance reform. His wide knowledge of men and things, together with his judicial

temperament and gracious personality, makes him a valuable addition to the Lesson Committee.

Prof. Hall Laurie Calhoun, Ph.D., of Lexington, Ky., is the able representative of the Christian or Disciple Brotherhood. Professor Calhoun has thrown himself earnestly into the work of the Committee, and is already rendering efficient service as a member of two important subcommittees.

President W. Douglas Mackenzie, of the Hartford Theological Seminary, who was first elected in 1907 to fill the unexpired term of Dr. Curtiss, of the Congregational Church, is a profound theologian, a forceful preacher, and an accomplished platform speaker. He has rendered signal service as a member of the subcommittee on Graded Lessons, and is often put forward by his colleagues as the spokesman for the Lesson Committee.

PERSONNEL OF THE BRITISH SECTION.

The present membership of the British Section of the Lesson Committee, all of whom have been elected by the Sunday School Union of London, is as follows:

Rev. Alfred Rowland, D.D., LL.B., Chairman (Congregational);

Mr. W. H. Groser, B.Sc., Secretary (Congregational);

Rev. Prin. W. F. Adeney, D.D., (Congregational);

Sir F. F. Belsey, J.P. (Congregational);

Rev. George Bennett (Primitive Methodist);

Rev. J. Williams Butcher (Wesleyan Methodist);

Rev. Prin. A. E. Garvie, D.D. (Congregational);
Rev. Prof. S. W. Green, M.A. (Baptist);
Rev. Frank Johnson (Congregational);
Rev. Charles Kelly (Wesleyan Methodist);
Rev. Thomas Nightingale (United Methodist Free Church);
Prof. A. S. Peake, D.D. (Primitive Methodist);
Rev. Richard Roberts (Presbyterian);
Mr. Frank Spooner, B.A. (Congregational);
Mr. Frederic Taylor (Society of Friends);
Mr. Edward Towers, J.P. (Congregational);
Rev. C. W. Vick (Baptist).

Bishop Frank W. Warne, D.D. (Methodist Episcopal), is the representative for India.

Thus the total membership of the International Lesson Committee is at present thirty-three. The British Section and the American Section are now vested with equal authority in the preparation of the Uniform Lesson Lists; in the matter of Graded Lessons they are at present working independently.

It is a matter of regret to the author of these lectures that he has not been able to obtain sufficient information concerning some of his colleagues of the British Section to justify him in attempting a description of their personal qualifications. He entertains for them individually and as a body the most sincere respect. Some of them are favorably known to Biblical scholars throughout the world; and he doubts not that without exception they are devoted to the interests of the teachers and pupils who compose the great and growing Sunday-school army.

HIC LABOR HIC OPUS.

The American Section of the Lesson Committee entered upon a new era in June, 1908. To prepare the Uniform Lesson List of four pages was a light task compared with the work of making a syllabus of Graded Lessons for pupils between the ages of four and twenty. Where formerly a working member of the Committee regarded a week in the year as sufficient for the task in hand, he discovered, after the Louisville Convention, that three weeks in the year were not enough to enable him to do satisfactory work. The output of the American Committee for the past three years is half as great in volume as that of the thirty-six years preceding. Secretary Price now gives one day in every week to the work of the Lesson Committee, with no compensation other than the sense of satisfaction that comes from work done for the millions who use the Lesson Lists.

THE SUBCOMMITTEE ON GRADED LESSONS.

At the meeting of the Lesson Committee in Louisville in June, 1908, Drs. Price, Rexford, Mackenzie, Schauffler and Sampey were appointed a Subcommittee on Graded Lessons. This special Subcommittee was to act for the General Committee, reporting by correspondence to all its members. They were to have power to issue courses, unless there was a request that the General Committee be convened to consider some question requiring solution. As there was no request for a meeting of the General Committee, the Sub-

committee issued on January 18, 1909, three courses. They took similar action in January, 1910, in issuing four additional courses. Little attention was given to the details of these seven courses by members of the Lesson Committee other than the five members of the Subcommittee on Graded Lessons. Perhaps a recital of the method pursued by the Subcommittee would be of interest at this point.

HOW THE SUBCOMMITTEE WORKED.

At the close of the Louisville Convention in June, 1908, a conference with representatives of the principal publishing houses was held, with a view to ascertaining their wishes concerning the proposed Graded Series. The large majority favored the issuance of the first year only of the Beginners, Primary and Junior Courses by the following winter, so that helps could be prepared for use in October, 1909.

The Subcommittee on Graded Lessons met in Buffalo, N. Y., November 13 and 14, 1908, and carefully revised the lessons for the three years named. On December 1st, the Secretary of the Lesson Committee sent out numbered proof copies of the proposed lessons to more than seventy Sunday-school specialists, for criticism and suggestion. The responses were returned to the Secretary before Christmas. The entire Subcommittee of five met in New York City, December 29-31, 1908, and, in occasional conference with members of the Graded Lesson Conference, which had prepared the original draft of the lessons, revised the

lessons in the light of the criticisms received. These revised lessons were then issued to the public and distributed January 18, 1909, as the Graded Series: Beginners, First Year; Primary, First Year; Junior, First Year.

The following year the Subcommittee pursued the same method in revising and issuing the Graded Series: Beginners, Second Year; Primary, Second Year; Junior, Second Year; Intermediate, First Year.

APPROVAL BY THE GENERAL COMMITTEE.

Thus seven years of the Graded Series were issued without the co-operation of the General Committee in regular session. A few of the members sent criticisms to the Subcommittee; but the Lesson Committee as a whole did not consider in regular session the details of the work. It ought to be recorded, however, that the action of the Subcommittee, in issuing a First Year Beginners, First Year Primary, and First Year Junior Course, was formally approved by the Lesson Committee at its meeting in Chicago in April, 1909. Moreover, the Lesson Committee, by formal vote, authorized the Subcommittee to prepare and issue four additional Courses: Second Year Beginners, Second Year Primary, Second Year Junior, and First Year Intermediate. Thus the Lesson Committee placed its *imprimatur* on the Graded Series from the beginning.

Prof. H. L. Calhoun was added to the Subcommittee on Graded Lessons at the Chicago meeting.

LESSON HELPS ON THE GRADED SERIES.

The publishing houses took counsel together as to the best method of handling the Graded Lessons. The Boards of the Northern Methodists, Northern Presbyterians, Congregationalists, and Southern Methodists formed a syndicate, and issued lesson helps far surpassing in mechanical beauty the helps on the Uniform Lessons. The American Baptist Publication Society also issued independently the "Keystone Series," which was received with much favor. Additional helps for the four Courses issued in January, 1910, appeared in the fall of the same year. Other publishing houses have also entered the field.

THE ADVENT OF CRITICISM.

In the spring of 1910 there began to appear in some of the religious papers sharp criticism of the International Graded Series. One of the most vigorous attacks came from the pen of Rev. Harvey Beauchamp, a prominent Sunday-school worker among Southern Baptists. Mr. Beauchamp contended that the lessons were unsound in the matter of conversion; that extra-biblical lessons ought not to have been inserted in the Series; that the Scriptures were wrested from their natural meaning, to provide texts for some of the lessons; that important topics found no place in the Series; and that the Lesson Committee, contrary to all precedents, were now presuming, through the very structure of the Graded System, to interpret the Scriptures for the Sunday-schools.

There were mutterings of dissent in various parts of America and among the various denominations. The deep interest in the Graded Series had been a surprise to some of its friends and promoters. Now all eyes were turned upon the Lesson Lists, and it seemed that a storm of theological discussion was about to burst upon us.

ACTION OF THE SOUTHERN BAPTIST CONVENTION.

At the meeting of the Southern Baptist Convention in Baltimore, early in May, 1910, Dr. J. M. Frost, Corresponding Secretary of the Sunday School Board of the Convention, read a statement and introduced a series of resolutions looking toward the preparation of a series of Graded Lessons adapted to the needs of Southern Baptists. Dr. Frost's statement contained warm praise of the Uniform Lessons, and was kind in all its references to the Lesson Committee. He made it plain, however, that the Graded Series, as then promulgated, could not be made acceptable to his great constituency, without serious alteration; and he wished the Convention to be ready to issue a Graded Series of its own, if the objectionable features of the International Graded Lessons could not be corrected. Dr. Frost called attention to the fact that the redemptive element had not obtained sufficient recognition in the Graded Series, and that it was in danger of reducing the Bible to a mere story book; also that the lessons had been constructed on the theory that the child by natural birth is in the kingdom, and needs not to be made a new creature in Christ Jesus.

Dr. Frost's able paper was referred to a committee, of which Dr. E. Y. Mullins was chairman, and was later returned to the Convention, with a few modifications, and was unanimously approved. As finally adopted by the Convention, the resolutions became a protest from the Southern Baptist Convention to the International Sunday School Association against the Graded Series as then promulgated. A committee of fifteen was appointed by the Convention to consider the whole subject of Graded Lessons, and to carry out the resolutions of the body. A subcommittee of five was named to study the problem and report to the larger committee the result of its investigations.

Later in the year, the Executive Committee of Publication of the General Assembly of the Southern Presbyterian Church published, in a "Letter to Pastors, Sessions and Sunday School Workers," similar criticisms of the International Graded Series. There was also a good deal of unofficial criticism here and there.

THE LESSON COMMITTEE TAKES ACTION.

The Lesson Committee met in Washington in May, 1910, two or three days after the adoption of Dr. Frost's resolutions by the Southern Baptist Convention in the neighboring city of Baltimore. The Subcommittee on Graded Lessons held a session a day in advance of the meeting of the General Committee, and revised the Third Year Primary and Third Year Junior Courses, which had been prepared by the Graded Lesson Conference. They also examined briefly the

proposed Second Year Intermediate and First Year Senior Courses. The presence of half a year of extra-biblical lessons in the proposed Second Year Intermediate had almost staggered the Subcommittee; and they were glad of an opportunity to counsel with their associates of the General Committee.

The Washington meeting in May, 1910, was the longest sitting in the history of the Lesson Committee, beginning Tuesday morning and lasting until noon of Saturday; with some slight interruption on Thursday and Friday, on account of the World's Sixth Convention, then in session in Washington. There was much earnest discussion, almost all of which gathered about the Graded Series. The protest of the Southern Baptist Convention, although not addressed directly to the Lesson Committee, brought to the Committee's attention the importance of wise and prompt effort to make the Graded Lessons acceptable to all the great Sunday-school constituency. As it is important that the attitude of the Lesson Committee at that time be correctly presented, I quote from the Minutes:

> It was moved by Dr. Patrick and seconded by Dr. Sampey, that the Lesson Committee as a whole for the future assume the same responsibility for the preparation, revision, and publication of the Graded Lessons as for the Uniform Lessons. The motion was carried unanimously.

As we have previously shown, the Lesson Committee was already responsible for the Graded Lessons that had been issued; but members other than those on the Subcommittee had not considered the lessons in detail, as they had always done with the Uniform Lessons.

The action at Washington estopped the Subcommittee from putting forth any additional courses, until they should have been examined and approved in regular session of the General Committee.

On motion of Dr. Eiselen, seconded by Dr. Patrick, the following action was unanimously taken:

"1. That we proceed to the consideration of the Second Year of the Intermediate Course.

"2. That we refer the First Year of the Senior Course to the Graded Lesson Committee, and instruct this Committee to criticize and modify the draft course and to send out proofs for criticism, etc., and to report to the full Committee at a meeting of the Committee, December 29th."

THE QUESTION OF EXTRA-BIBLICAL LESSONS.

Examination of the Second Year Intermediate Course, as outlined by the Graded Lesson Conference, brought the Committee face to face with the problem of extra-biblical lessons in a rather acute form, as half of the Course was devoted to extra-biblical material. There was prolonged and earnest discussion before any definite action was taken. Again we quote from the Minutes:

The accompanying resolution framed by Drs. Sampey, Eiselen, and Price was then passed by a unanimous vote:—

"That the American Section of the International Lesson Committee reaffirms its loyalty to the principle of making Biblical material the basis of the Lessons in both the Uniform and the Graded Series of Lessons.

"Further—We wish to record our belief that it is in accord with this principle to introduce Lessons of a topical nature,

based on Scriptural passages, which will readily permit the discussion of the ethical and religious problems of modern life."

The Third Year Primary and Third Year Junior Courses were then examined in detail by the Lesson Committee.

On motion of Dr. Patrick, seconded by Dr. Eiselen, these Lessons were approved of generally, and power was given to the Subcommittee on Graded Lessons to revise and issue the same in November.

The Subcommittee on Graded Lessons met in Niagara Falls, November 3, 1910, and made a final revision of the Third Year Primary and the Third Year Junior Courses. These were issued by Secretary Price on November 22, 1910.

In the consideration of the Second Intermediate and First Senior Courses, the Subcommittee called into conference Messrs. E. M. Fergusson and R. E. Diffendorfer, who explained the reasons that had led the Graded Lesson Conference to incorporate a considerable body of extra-biblical material in some parts of the Graded Series.

The Subcommittee reduced the number of extra-biblical lessons in the Second Year Intermediate, and provided the First Year Senior with an ampler Biblical basis. The two Courses as thus revised were printed, and copies sent out to many experts for criticism.

As the Graded Lesson Conference insisted on the retention of the extra-biblical lessons, which were grouped in varying quantities throughout the Series, it became necessary for the General Committee to de-

termine whether it would decline to put its *imprimatur* on such lessons. It gradually became clear that the principle of liberty might bring a satisfactory solution of the problem.

At the meeting of the Lesson Committee in Chicago, December 29, 1910, the following resolutions were unanimously adopted:

WHEREAS, The constituency of the International Sunday School Association is divided with respect to the use of extra-biblical lessons in the Graded Series now in course of preparation; and,

WHEREAS, We desire to meet the varying needs and wishes of our large constituency; therefore,

Resolved, First—That we adhere to the historic policy of making the Bible the text-book in the Sunday-school, always providing the best possible courses from the Bible for the use of classes in every grade in the Sunday-school.

Second—That a parallel course of extra-biblical lessons be issued with our *imprimatur*, whenever, and to the extent that, there is sufficient demand for them on the part of Sunday-school workers; the regular Biblical and the parallel extra-biblical courses alike to pass under the careful scrutiny of the Lesson Committee as a whole before being issued, and the extra-biblical lessons also to be related as closely as possible to the Scriptures.

Third—That the Graded Lesson Subcommittee be instructed to provide Biblical lessons wherever lessons of extra-biblical material occur in the seven years' Graded Lesson Courses issued prior to May, 1910, making such minor changes as may be involved in carrying out this provision.

The General Committee accepted the recommendations of its Subcommittee, that extra-biblical material should be allowed in the Parallel Course for the last twenty-one lessons of the Second Year Intermediate. A regular Biblical Course for the entire year was also

prepared by the Committee. Final revision of the First Year Senior was next made.

For the first time in its history, the Lesson Committee devoted all the sessions of its annual meeting to the preparation of Graded Lessons.

On February 8, 1911, Secretary Price issued the Second Year Intermediate and the First Senior Courses.

A BIBLICAL SERIES OF GRADED LESSONS.

A special Subcommittee was appointed to prepare regular Biblical Lessons in the Series wherever there were Lessons founded on extra-biblical material. This Subcommittee, consisting of Professors Sampey, Hemphill, Calhoun and Price, met in Louisville on February 13, 1911, and completed its work in two days. It so happened that I was a member of the International Subcommittee and a consulting member of the Baptist Subcommittee already referred to, and could thus be fully informed of the drift of opinion in each group. Seeing that the two committees, working on the problem from different angles, were yet practically agreed as to what ought to be done, I suggested to the International Subcommittee that they adopt as their own the emendations previously recommended by the Baptist Subcommittee to their Committee of fifteen. These additional emendations, some of which were quite important, were so much in accord with the views of the International Subcommittee, that they were readily accepted and incorporated

in the report sent out by Secretary Price at the end of February for the approval of the International Lesson Committee. It is also highly probable that the recommendations of the Baptist Subcommittee will be approved by the full committee and then be adopted by the Southern Baptist Convention.

Thus, in the good providence of God, what threatened at one time to be a serious split in the Sunday-school forces of America was averted, through prompt and considerate action on the part of the Lesson Committee. If they were "caught napping" in the earlier stages of their work on the Graded Series, they soon became wide awake, and gave substantial satisfaction to the varied elements composing their great constituency.

The Biblical Series of Graded Lessons as recommended by the special Subcommittee was approved by all the members of the Lesson Committee, and Secretary Price issued the same in April, 1911.

The Graded Series is still in the experimental stage, and we may find it wise to modify it in other directions; but the idea has come to stay, and the International Association will do well to take thought for the nurture of this younger daughter under its roof-tree. Nor will it be necessary for the Uniform Lesson, as the elder daughter, to be jealous of the favor shown to this wonderful baby in the home. Let both live together in mutual helpfulness, each rejoicing in the prosperity of the other.

The history of the International Lesson System is an inspiring story. God's hand is apparent in its in-

auguration and in its subsequent development. Never before in the history of Christendom has the Bible been taught by laymen in such numbers and with such enthusiasm. Between twenty and twenty-five million teachers and pupils are now studying God's Word under the guidance of the International Lesson Committee. If wisdom is given from above, all the problems that may yet confront Sunday-school leaders will be solved, and we shall move forward as a mighty army. Re-enforcements may be expected not only from lands already Christian, but also from the great mission fields of the world. The whole world needs the gospel, and it is our task to enlist all nations in the study of the Holy Scriptures which are able to make them wise unto salvation.

THE LONDON CONFERENCE.

Key to Picture Opposite Page 191.

Standing at Back of Hall, from Left to Right—Rev. A. E. Garvie, M.A., D.D., Mr. Marion Lawrance, Mr. F. A. Wells, Mr. E. K. Warren, Mr. W. N. Hartshorn, Rev. Alfred Rowland, B.A., LL.B., D.D.

Seated Behind Table—Mr. T. G. Ackland, F.I.A., Rev. R. Culley, Dr. G. W. Bailey, Mr. E. Towers, Rev. J. S. Stahr, D.D., Mr. F. Clements, Rev. Carey Bonner, Rev. M. Rhodes, D.D., Prof. A. S. Peake, M.A., D.D., Mr. W. H. Groser, B.Sc., Prof. Ira M. Price, Ph.D.

Seated in Front of Table—Mr. J. R. Pepper, Mr. W. B. M'Crillis, Rev. Principal Rexford, D.D., Rev. A. F. Schauffler, D.D., Mr. Jas. S. Crowther, Mr. F. F. Belsey, J. P., Rev. C. H. Kelly, Mr. Charles Waters, Rev. Frank Johnson, Prof. S. W. Green, M.A.

Representing the British Section of the Committee—Messrs. Adeney, Belsey, Culley, Garvie, Green, Groser, Johnson, Kelly, Peake, Rowland, Towers and Waters.

Representing the American Section—Messrs. Pepper, Price, Rexford, Rhodes, Schauffler, Stahr and Tyler.

Other Prominent Workers Present—Messrs. Hartshorn, Bailey, Lawrance, Warren, McCrillis and Wells, from America; Messrs. Ackland, Bell, Bonner, Clements, Crowther and Love, of England.

APPENDIX.

I. INTERNATIONAL UNIFORM LESSONS — COMPLETE LIST 1872–1912.

II. SPECIAL PRIMARY AND ADVANCED COURSES.

III. THE INTERNATIONAL GRADAD LESSONS—COMPLETE LIST TO DATE.

IV. SOME IMPORTANT DATES.

CLASSIFIED LIST OF THE INTERNATIONAL UNIFORM LESSONS, 1872-1912,

Giving Topic, Text and Date, and Showing the Number of Times a Given Topic Has Been Studied in Forty-One Years.

God the Creator	Gen. 1:1-25	Jan. 6, 1907
The Creation	Gen. 1:1, 26-31	Jan. 5, 1873
The Creation	Gen. 1:1-3; 2:4-8	July 4, 1880
God the Creator of All Things	Gen. 1:1-2:3	July 7, 1901
The Beginning	Gen. 1:26-31; 2:1-3	Jan. 2, 1887
The First Adam	Gen. 1:26-31; 2:1-3	Jan. 7, 1894
Man Made in the Image of God	Gen. 1:26-2:3	Jan. 13, 1907
In Eden	Gen. 2:15-25	Jan. 12, 1873
Man's Sin and God's Promise	Gen. 3:1-6, 13-15	Jan. 20, 1907
Sin and Death	Gen. 3:1-6, 17-19	Jan. 9, 1887
The Fall and the Promise	Gen. 3:1-8, 15	Jan. 19, 1873
The Fall and the Promise	Gen. 3:1-15	July 11, 1880
Adam's Sin and God's Grace	Gen. 3:1-15	Jan. 14, 1894
Beginning of Sin and Redemption	Gen. 3:1-15	July 14, 1901
Cain and Abel	Gen. 4:3-10	Jan. 26, 1873
Cain and Abel	Gen. 4:3-13	Jan. 21, 1894
Cain and Abel	Gen. 4:3-15	July 18, 1880
Cain and Abel	Gen. 4:3-16	Jan. 16, 1887
The Story of Cain and Abel	Gen. 4:3-15	Jan. 27, 1907
Noah and the Ark	Gen. 6:9-22	Jan. 23, 1887
Noah and the Ark	Gen. 6:13-18	Feb. 2, 1873
Noah Saved in the Ark	Gen. 8:1-16	Feb. 3, 1907
Noah Saved in the Ark	Gen. 8:1-22	July 21, 1901
The Bow in the Cloud	Gen. 9:8-17	Feb. 9, 1873
God's Covenant with Noah	Gen. 9:8-17	Jan. 28, 1894
The Covenant with Noah	Gen. 9:8-19	July 25, 1880
Temperance Lesson	Gen. 9:18-27	Mar. 27, 1887
Confusion of Tongues	Gen. 11:1-9	Feb. 16, 1873
The Call of Abram	Gen. 11:31, 32; 12:1-10	Aug. 1, 1880
Abram Called to be a Blessing	Gen. 12:1-8	Feb. 10, 1907
The Call of Abram	Gen. 12:1-9	Jan. 30, 1887
Beginning of the Hebrew Nation	Gen. 12:1-9	Feb. 4, 1894
God Calls Abram	Gen. 12:1-9	July 28, 1901
Lot's Choice	Gen. 13:1-13	Feb. 6, 1887
Lot's Choice	Gen. 13:1-13	Feb. 17, 1907
Abram and Lot	Gen. 13:1-18	Aug. 8, 1880
Abram and Lot	Gen. 13:1-18	Aug. 4, 1901
Abram and Melchizedek	Gen. 14:12-24	Aug. 15, 1880
The Covenant with Abram	Gen. 15:1-7	Feb. 23, 1873
God's Covenant with Abram	Gen. 15:1, 5-16	Feb. 24, 1907
The Covenant with Abram	Gen. 15:1-18	Aug. 22, 1880
God's Promise to Abraham	Gen. 15:1-18	Aug. 11, 1901
God's Covenant with Abram	Gen. 15:5-18	Feb. 13, 1887
God's Covenant with Abram	Gen. 17:1-9	Feb. 11, 1894
Abraham's Intercession	Gen. 18:16-33	Aug. 29, 1880
Abraham's Intercession	Gen. 18:16-33	Aug. 18, 1901
Abraham Pleading for Sodom	Gen. 18:16-33	Mar. 3, 1907
Missionary Lesson	Gen. 18:17-21	Mar. 18, 1894
Missionary Lesson	Gen. 18:17-26	Mar. 27, 1887
God's Judgment on Sodom	Gen. 18:22-33	Feb. 18, 1894

Abraham Pleading for Sodom	Gen. 18:23-33	Feb. 20, 1887
Lot's Escape from Sodom	Gen. 19:12-26	Sept. 5, 1880
Escape from Sodom	Gen. 19:15-26	Mar. 2, 1873
Destruction of Sodom	Gen. 19:15-26	Feb. 27, 1887
Trial of Abraham's Faith	Gen. 22:1-13	Feb. 25, 1894
Trial of Abraham's Faith	Gen. 22:1-14	Sept. 12, 1880
Abraham Offering Isaac	Gen. 22:1-14	Mar. 6, 1887
Abraham and Isaac	Gen. 22:1-14	Aug. 25, 1901
Trial of Abraham's Faith	Gen. 22:7-14	Mar. 9, 1873
Selling the Birthright	Gen. 25:27-34	Mar. 4, 1894
Isaac's Prosperity	Gen. 26:12-25	Oct. 3, 1880
Isaac the Peacemaker	Gen. 26:12-25	Sept. 1, 1901
Isaac a Lover of Peace	Gen. 26:12-25	Mar. 10, 1907
Jacob and Esau	Gen. 27:22-40	Oct. 10, 1880
Jacob and Esau	Gen. 27:15-23, 41-45	Mar. 17, 1907
Jacob and Esau	Gen. 27:30-40	Mar. 16, 1873
Jacob at Bethel	Gen. 28:10-22	Mar. 23, 1873
Jacob at Bethel	Gen. 28:10-22	Oct. 17, 1880
Jacob at Bethel	Gen. 28:10-22	Mar. 13, 1887
Jacob at Bethel	Gen. 28:10-22	Mar. 11, 1894
Jacob at Bethel	Gen. 28:10-22	Sept. 8, 1901
Jacob's Vision and God's Promise	Gen. 28:1-5, 10-22	April 7, 1907
Jacob a Prince with God	Gen. 32:1-32	Sept. 15, 1901
Jacob's Prevailing Prayer	Gen. 32:9-12, 22-30	Oct. 24, 1880
God Gives Jacob a New Name	Gen. 32:9-12, 22-30	Apr. 14, 1907
Jacob's New Name	Gen. 32:9-12, 24-30	Mar. 20, 1887
Jacob's Prevailing Prayer	Gen. 32:9-12, 24-30	Apr. 1, 1894
Israel, the New Name	Gen. 32:24-30	Apr. 6, 1873
Joseph Sold into Egypt	Gen. 37:1-5, 23-36	Oct. 31, 1880
Discord in Jacob's Family	Gen. 37:1-11	Apr. 8, 1894
The Dreams of Joseph	Gen. 37:3-11	Apr. 13, 1873
Joseph Sold by his Brothers	Gen. 37:5-28	Apr. 21, 1907
Joseph Sold into Egypt	Gen. 37:12-36	Oct. 6, 1901
Joseph Sold	Gen. 37:23-28	Apr. 20, 1873
Joseph Sold into Egypt	Gen. 37:23-36	Apr. 3, 1887
Joseph Sold into Egypt	Gen. 37:23-36	Apr. 15, 1894
The Lord with Joseph	Gen. 39:1-6, 20-23	Apr. 27, 1873
Joseph in Prison	Gen. 39:20-40: 15	Oct. 13, 1901
Joseph Faithful in Prison	Gen. 39:20-40; 15	Apr. 28, 1907
Joseph in Prison	Gen. 39:21-23; 40:1-8	Nov. 7, 1880
Joseph Exalted	Gen. 41:37-49	May 4, 1873
Joseph Exalted	Gen. 41:38-48	Apr. 10, 1887
Joseph Ruler in Egypt	Gen. 41:38-48	Apr. 22, 1894
Joseph Exalted	Gen. 41:38-49	Oct. 20, 1901
Joseph the Wise Ruler in Egypt	Gen. 41:38-49	May 5, 1907
Joseph the Wise Ruler	Gen. 41:41-57	Nov. 14, 1880
The Report from Egypt	Gen. 42:29-38	May 11, 1873
Joseph and His Brethren	Gen. 44:30-34; 45:1-8	Nov. 21, 1880
Joseph Makes Himself Known	Gen. 45:1-8	May 18, 1873
Joseph Makes Himself Known	Gen. 45:1-15	Apr. 17, 1887
Joseph Forgiving His Brethren	Gen. 45:1-15	Apr. 29, 1894
Joseph and His Brethren	Gen. 45:1-15	Oct. 27, 1901
Joseph Forgives His Brethren	Gen. 45:1-15; 50:15-21	May 12, 1907
Joseph Sends for His Father	Gen. 45:19-28	May 25, 1873
Israel in Egypt	Gen. 46:1-4, 29-32	June 1, 1873
Jacob and Pharaoh	Gen. 47:1-12	Nov. 28, 1880
Joseph and His Father	Gen. 47:1-12	Apr. 24, 1887
Jacob and Pharaoh	Gen. 47:5-10	June 8, 1873
The Last Days of Jacob	Gen. 48:8-22	Dec. 5, 1880
Prophetic Blessings	Gen. 48:15, 16; 49:8-10	June 15, 1873
Last Days of Joseph	Gen. 50:14-26	Dec. 12, 1880
Joseph's Last Days	Gen. 50:14-26	May 6, 1894
The Last Days of Joseph	Gen. 50:15-26	June 22, 1873
Death of Joseph	Gen. 50:15-26	Nov. 3, 1901

Israel in Egypt	Ex. 1:1-14	July 3, 1881
Israel in Egypt	Ex. 1:1-14	May 13, 1894
Israel Oppressed in Egypt	Ex. 1:1-14	Nov. 10, 1901
Israel Enslaved in Egypt	Ex. 1:1-14	May 19, 1907
Israel in Egypt	Ex. 1:6-14	May 1, 1887
The House of Bondage	Ex. 1:7-14	Jan. 4, 1874
The Birth of Moses	Ex. 2:1-10	Jan. 11, 1874
The Child Moses	Ex. 2:1-10	May 8, 1887
The Childhood of Moses	Ex. 2:1-10	May 20, 1894
The Childhood of Moses	Ex. 2:1-10	Nov. 17, 1901
Childhood and Education of Moses	Ex. 2:1-15	May 26, 1907
The Coming Deliverer	Ex. 2:5-15	July 10, 1881
The Call of Moses	Ex. 3:1-10	Jan. 18, 1874
The Call of Moses	Ex. 3:1-12	May 15, 1887
The Call of Moses	Ex. 3:1-12	Dec. 1, 1901
The Call of Moses	Ex. 3:1-14	July 17, 1881
Moses Called to Deliver Israel	Ex. 3:1-14	June 2, 1907
Moses Sent as a Deliverer	Ex. 3:10-20	May 27, 1894
Doubts Removed	Ex. 4:1-9, 27-31	Jan. 25, 1874
Moses and Aaron	Ex. 4:27-31; 5:1-4	July 24, 1881
Jehovah's Promise	Ex. 6:1-8	Feb. 1, 1874
Moses and the Magicians	Ex. 7:8-17	July 31, 1881
The First Plague	Ex. 7:14-22	Feb. 8, 1874
Moses and Pharaoh	Ex. 11:1-10	Dec. 8, 1901
The Passover	Ex. 12:1-14	Aug. 7, 1881
The Passover	Ex. 12:1-14	May 22, 1887
The Passover Instituted	Ex. 12:1-14	June 3, 1894
The Passover	Ex. 12:1-17	Dec. 15, 1901
The Passover	Ex. 12:21-30	June 9, 1907
Jehovah's Passover	Ex. 12:21-30, 51	Feb. 15, 1874
The Exodus	Ex. 13:17-22	Feb. 22, 1874
The Passage of the Red Sea	Ex. 14:13-27	Dec. 22, 1901
Israel's Escape from Egypt	Ex. 14:13-27	June 16, 1907
The Red Sea	Ex. 14:19-27	Aug. 14, 1881
Passage of the Red Sea	Ex. 14:19-29	June 10, 1894
The Red Sea	Ex. 14:19-31	Mar. 1, 1874
The Red Sea	Ex. 14:19-31	May 29, 1887
The Song of Moses	Ex. 15:1-11	Mar. 29, 1874
Bitter Waters Sweetened	Ex. 15:22-27	Mar. 8, 1874
Bread from Heaven	Ex. 16:1-5, 31-35	Mar. 15, 1874
The Manna	Ex. 16:1-8	Aug. 21, 1881
God Feeds Israel in the Wilderness	Ex. 16:1-15	July 7, 1907
The Manna	Ex. 16:4-12	June 5, 1887
The Giving of Manna	Ex. 16:4-15	July 6, 1902
Defeat of Amalek	Ex. 17:8-16	Mar. 22, 1874
The Ten Commandments—Duties Toward God	Ex. 19:1-20: 11	July 14, 1907
The Commandments	Ex. 20:1-11	Aug. 28, 1881
The Commandments	Ex. 20:1-11	June 12, 1887
The Ten Commandments—Duties to God	Ex. 20:1-11	July 13, 1902
The Ten Commandments	Ex. 20:1-17	Apr. 5, 1874
The Ten Commandments	Ex. 20:1-17	July 7, 1895
The Commandments	Ex. 20:12-21	Sept. 4, 1881
The Commandments	Ex. 20:12-21	June 19, 1887
The Ten Commandments—Duties to Men	Ex. 20:12-17	July 20, 1902
The Ten Commandments—Duties Toward Men	Ex. 20:12-17	July 21, 1907
God's Covenant with Israel	Ex. 24:1-12	July 1, 1888
The Golden Calf	Ex. 32:1-6, 19, 20	Apr. 12, 1874
Worshipping the Golden Calf	Ex. 32:1-6, 30-35	July 27, 1902
The Golden Calf	Ex. 32:1-8, 30-35	July 14, 1895
The Golden Calf	Ex. 32:1-8, 30-35	July 28, 1907
The People Forgiven	Ex. 32:12-20	Apr. 19, 1874
The Golden Calf	Ex. 32:15-26	July 8, 1888
Idolatry Punished	Ex. 32:26-35	Sept. 11, 1881
God's Presence Promised	Ex. 33:12-23	July 15, 1888
Missionary Lesson	Ex. 35:20-29	June 26, 1887

Free Gifts for the Tabernacle	Ex. 35:20-29	July 22, 1888
Free Giving	Ex. 35:25-35	Oct. 2, 1881
The Tabernacle	Ex. 40:1-13	Aug. 3, 1902
The Tabernacle	Ex. 40:1-13, 34-38	Aug. 4, 1907
The Tabernacle	Ex. 40:1-16	Oct. 9, 1881
The Tabernacle	Ex. 40:1-16	July 29, 1888
The Tabernacle Set Up	Ex. 40:17-30	Apr. 26, 1874
The Burnt Offering	Lev. 1:1-9	Aug. 5, 1888
The Burnt Offering	Lev. 1:1-14	Oct. 16, 1881
The Peace Offering	Lev. 7:11-18	Oct. 23, 1881
The Five Offerings	Lev. 7:37, 38	May 3, 1874
Nadab and Abihu	Lev. 10:1-11	Oct. 30, 1881
Temperance Lesson	Lev. 10:1-11	June 26, 1887
Nadab and Abihu (Tem.)	Lev. 10:1-11	July 21, 1895
Nadab and Abihu (Tem.)	Lev. 10:1-11	Aug. 10, 1902
The Sin of Nadab and Abihu (Tem.)	Lev. 10:1-11	Aug. 11, 1907
The Day of Atonement	Lev. 16:1-16	Aug. 12, 1888
The Day of Atonement	Lev. 16:5-22	Aug. 18, 1907
The Day of Atonement	Lev. 16:16-30	Nov. 6, 1881
The Three Great Feasts	Lev. 23:4-6, 15-21, 33-36	May 10, 1874
The Feast of Tabernacles	Lev. 23:33-44	Nov. 13, 1881
The Feast of Tabernacles	Lev. 23:33-44	Aug. 19, 1888
The Year of Jubilee	Lev. 25:8-17	Nov. 20, 1881
The Lord's Ministers	Num. 3:5-13	May 17, 1874
Temperance Lesson	Num. 6:1-4	Dec. 30, 1888
The Pillar of Cloud and of Fire	Num. 9:15-23	Aug. 26, 1888
Journeying toward Canaan	Num. 10:11-13, 29-36	Aug. 17, 1902
Israel Journeying to Canaan	Num. 10:11-13, 29-36	Aug. 25, 1907
Journeying to Canaan	Num. 10:29-36	July 28, 1895
The Report of the Spies	Num. 13:17-20, 23-33	Aug. 4, 1895
The Two Reports of the Spies	Num. 13:17-20, 23-33	Sept. 1, 1907
The Spies Sent into Canaan	Num. 13:17-33	Sept. 2, 1888
Report of the Spies	Num. 13:26-14:4	Aug. 24, 1902
Israel's Unbelief	Num. 14:1-10	May 24, 1874
The Unbelief of the People	Num. 14:1-10	Sept. 9, 1888
The Smitten Rock	Num. 20:1-13	Sept. 16, 1888
The Smitten Rock	Num. 20:7-13	May 31, 1874
The Serpent in the Wilderness	Num. 21:1-9	Nov. 27, 1881
The Brazen Serpent	Num. 21:1-9	Aug. 31, 1902
The Brazen Serpent	Num. 21:1-9	Sept. 8, 1907
The Serpent of Brass	Num. 21:4-9	June 7, 1874
The Brazen Serpent	Num. 21:4-9	Aug. 11, 1895
Balaam	Num. 24:10-19	Dec. 4, 1881
Moses Pleading with Israel	Deut. 6:1-15	Sept. 15, 1907
The New Home in Canaan	Deut. 6:3-15	Aug. 18, 1895
The True Prophet	Deut. 18:9-16	June 14, 1874
The Prophet like Moses	Deut. 18:9-19	Sept. 7, 1902
Temperance Lesson	Deut. 21:18-21	Sept. 30, 1888
Loving and Obeying God	Deut. 30:11-20	Sept. 14, 1902
Last Days of Moses	Deut. 32:44-52	Dec. 11, 1881
The Death of Moses	Deut. 34:1-12	June 21, 1874
Death and Burial of Moses	Deut. 34:1-12	Sept. 23, 1888
The Death of Moses	Deut. 34:1-12	Sept. 21, 1902
The Death of Moses	Deut. 34:1-12	Sept. 22, 1907
Joshua Encouraged	Josh. 1:1-9	Jan. 3, 1875
Joshua, Successor to Moses	Josh. 1:1-9	July 1, 1883
The Commission of Joshua	Josh. 1:1-9	Oct. 7, 1888
Joshua Encouraged	Josh. 1:1-11	Oct. 5, 1902
Joshua, Israel's New Leader	Josh. 1:1-11	Oct. 6, 1907
Passing Over Jordan	Josh. 3:5-17	July 8, 1883
Crossing the Jordan	Josh. 3:5-17	Oct. 14, 1888

Crossing the Jordan	Josh. 3:5-17	Aug. 25, 1895
Israel Enters the Land of Promise	Josh. 3:5-17	Oct. 13, 1907
Crossing the Jordan	Josh. 3:9-17	Oct. 12, 1902
Crossing the Jordan	Josh. 3:14-17	Jan. 10, 1875
Memorial Stones	Josh. 4:4-9	Jan. 17, 1875
The Stones of Memorial	Josh. 4:10-24	Oct. 21, 1888
Preparation for Conquest	Josh. 5:9-15	Jan. 24, 1875
The Plains of Jericho	Josh. 5:10-15; 6:1-5	July 15, 1883
The Fall of Jericho	Josh. 6:1-16	Oct. 28, 1888
The Fall of Jericho	Josh. 6:8-20	Sept. 1, 1895
The Capture of Jericho	Josh. 6:8-20	Oct. 20, 1907
Jericho Taken	Josh. 6:12-20	Jan. 31, 1875
The Fall of Jericho	Josh. 6:12-20	Oct. 19, 1902
Defeat at Ai	Josh. 7:1-12	Nov. 4, 1888
Israel Defeated at Ai	Josh. 7:10-26	July 22, 1883
Achan's Sin	Josh. 7:19-26	Feb. 7, 1875
Ebal and Gerizim	Josh. 8:30-35	Feb. 14, 1875
The Reading of the Law	Josh. 8:30-35	July 29, 1883
Caleb's Reward	Josh. 14:5-14	Sept. 8, 1895
Caleb's Inheritance	Josh. 14:5-15	Nov. 11, 1888
Joshua and Caleb	Josh. 14:5-15	Oct. 26, 1902
Caleb's Inheritance	Josh. 14:6-15	Feb. 21, 1875
Caleb's Faithfulness Rewarded	Josh. 14:6-15	Oct. 27, 1907
The Land Divided	Josh. 18:1-10	Feb. 28, 1875
The Cities of Refuge	Josh. 20:1-9	Mar. 7, 1875
The Cities of Refuge	Josh. 20:1-9	Aug. 5, 1883
The Cities of Refuge	Josh. 20:1-9	Sept. 15, 1895
The Cities of Refuge	Josh. 20:1-9	Nov. 3, 1907
Cities of Refuge	Josh. 20:1-9	Nov. 2, 1902
Helping One Another	Josh. 21:43-45; 22:1-9	Nov. 18, 1888
The Altar of Witness	Josh. 22:21-27	Mar. 14, 1875
Joshua's Warning	Josh. 23:11-16	Mar. 21, 1875
God's Mercies to Israel (Review)	Josh. 24:1-13	Mar. 28, 1875
Israel's Promise	Josh. 24:14-18	Apr. 4, 1875
Joshua Renewing the Covenant	Josh. 24:14-25	Sept. 22, 1895
Joshua's Parting Advice	Josh. 24:14-25	Nov. 9, 1902
Joshua Renewing the Covenant with Israel	Josh. 24:14-28	Nov. 10, 1907
The Last Days of Joshua	Josh. 24:14-29	Aug. 12, 1883
The Covenant Renewed	Josh. 24:19-28	Nov. 25, 1888
The Time of the Judges	Judges 2:1-12, 16	Oct. 6, 1895
Israel Forsaking God	Judges 2:6-16	Aug. 19, 1883
The Time of the Judges	Judges 2:7-16	Nov. 16, 1902
The Promise Broken	Judges 2:11-16	Apr. 11, 1875
Israel Under Judges	Judges 2:11-23	Dec. 2, 1888
The Call of Gideon	Judges 6:11-18	Apr. 18, 1875
Gideon's Army	Judges 7:1-8	Apr. 25, 1875
Gideon's Army	Judges 7:1-8	Aug. 26, 1883
Gideon's Army	Judges 7:1-8	Dec. 9, 1888
Gideon and the Three Hundred	Judges 7:1-8	Nov. 30, 1902
Gideon and His Three Hundred	Judges 7:9-23	Nov. 17, 1907
The Triumph of Gideon	Judges 7:13-23	Oct. 13, 1895
The Death of Samson	Judges 16:21-31	Sept. 2, 1883
Death of Samson	Judges 16:21-31	Dec. 16, 1888
The Death of Samson	Judges 16:21-31	Dec. 1, 1907
The Death of Samson	Judges 16:25-31	May 2, 1875
Ruth and Naomi	Ruth 1:14-22	Sept. 9, 1883
Ruth's Choice	Ruth 1:14-22	Oct. 20, 1895
Ruth's Wise Choice	Ruth 1:14-22	Dec. 8, 1907
Ruth and Naomi	Ruth 1:16-22	May 9, 1875
Ruth's Choice	Ruth 1:16-22	Dec. 23, 1888
Ruth and Naomi	Ruth 1:16-22	Dec. 2, 1902
A Praying Mother	1 Sam. 1:21-28	May 16, 1875
A Praying Mother	1 Sam. 1:21-28	Sept. 16, 1883
The Child Samuel	1 Sam. 3:1-10	May 23, 1875

The Child Samuel	1 Sam. 3:1-13	Oct. 27, 1895
Samuel Called of God	1 Sam. 3:1-14	July 7, 1889
The Child Samuel	1 Sam. 3:1-19	Sept. 23, 1883
The Boy Samuel	1 Sam. 3:1-21	Dec. 15, 1907
The Boy Samuel	1 Sam. 3:6-14	Dec. 14, 1902
The Sorrowful Death of Eli	1 Sam. 4:1-18	July 14, 1889
Eli's Death	1 Sam. 4:10-18	Oct. 7, 1883
The Death of Eli	1 Sam. 4:12-18	May 30, 1875
Samuel the Reformer	1 Sam. 7:1-12	July 21, 1889
Samuel the Upright Judge	1 Sam. 7:1-13	Dec. 22, 1907
Samuel the Judge	1 Sam. 7:2-13	Dec. 21, 1902
Samuel the Judge	1 Sam. 7:3-17	Oct. 14, 1883
Samuel the Judge	1 Sam. 7:5-10	June 6, 1875
Samuel the Judge	1 Sam. 7:5-15	Nov. 3, 1895
Israel Asks for a King	1 Sam. 8	July 5, 1908
Asking for a King	1 Sam. 8:1-10	Oct. 21, 1883
Israel Asking for a King	1 Sam. 8:1-10	July 5, 1903
A King Desired	1 Sam. 8:4-9	June 13, 1875
Israel Asking for a King	1 Sam. 8:4-20	July 28, 1889
Saul Chosen of the Lord	1 Sam. 9:15-27	Aug. 4, 1889
Saul Chosen King	1 Sam. 9, 10	July 12, 1908
Saul Chosen	1 Sam. 10:17-24	June 20, 1875
Saul Chosen King	1 Sam. 10:17-27	Oct. 28, 1883
Saul Chosen King	1 Sam. 10:17-27	Nov. 10, 1895
Saul Chosen King	1 Sam. 10:17-27	July 12, 1903
Samuel Warns Saul and the People	1 Sam. 12	July 19, 1908
Samuel's Farewell Address	1 Sam. 12:1-15	Aug. 11, 1889
Samuel's Farewell Address	1 Sam. 12:13-25	Nov. 4, 1883
Samuel's Farewell Address	1 Sam. 12:13-25	July 19, 1903
Samuel's Parting Words	1 Sam. 12:20-25	June 27, 1875
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Saul Rejected	1 Sam. 15:10-23	Jan. 2, 1876
Saul Rejected by the Lord	1 Sam. 15:10-23	Aug. 18, 1889
Saul Rejected	1 Sam. 15:10-23	Nov. 17, 1895
Saul Rejected	1 Sam. 15:12-26	Nov. 11, 1883
Saul Rejected as King	1 Sam. 15:13-23	July 26, 1903
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David Anointed	1 Sam. 16:1-13	Nov. 18, 1883
The Anointing of David	1 Sam. 16:1-13	Aug. 25, 1889
David Anointed King	1 Sam. 16:1-13	Dec. 1, 1895
David Anointed at Bethlehem	1 Sam. 16:1-13	Aug. 2, 1908
Samuel Anoints David	1 Sam. 16:4-13	Aug. 2, 1903
David and Goliath	1 Sam. 17:1—18:5	Aug. 9, 1908
David and Goliath	1 Sam. 17:32-51	Sept. 1, 1889
David and Goliath	1 Sam. 17:38-49	Aug. 9, 1903
David and Goliath	1 Sam. 17:38-51	Jan. 16, 1876
David and Goliath	1 Sam. 17:38-51	Nov. 25, 1883
David and Goliath	1 Sam. 17:38-51	Dec. 8, 1895
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Saul Tries to Kill David	1 Sam. 18:5-16	Aug. 16, 1903
Saul Tries to Kill David	1 Sam. 18:6-16	Aug. 16, 1908
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David and Jonathan	1 Sam. 20:12-23	Aug. 23, 1903
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David and Jonathan	1 Sam. 20:35-42	Jan. 30, 1876
Friendship of David and Jonathan	1 Sam. 20	Aug. 23, 1908
David Sparing Saul	1 Sam. 24:1-16	Feb. 6, 1876
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David Sparing Saul	1 Sam. 24:4-17	Sept. 15, 1889
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David Spares Saul	1 Sam. 26:5-12,21-25	Aug. 30, 1903
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Saul and His Sons Slain	1 Sam. 31:1-16	Feb. 13, 1876
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Death of Saul and His Sons	1 Sam. 31:1-13	Sept. 22, 1889
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Saul and Jonathan Slain in Battle	1 Sam. 31	Sept. 6, 1908
David Becomes King	2 Sam. 2:1-10	Sept. 13, 1903
David, King of Judah	2 Sam. 2:1-11	July 5, 1896
David Made King over Judah and Israel	2 Sam. 2:1-7; 5:1-5	Sept. 13, 1908
David King over All Israel	2 Sam. 5:1-12	July 6, 1884
The Tribes United under David	2 Sam. 5:1-12	Oct. 6, 1889
David King over All Israel	2 Sam. 5:1-12	July 12, 1896
David Established King	2 Sam. 5:17-25	Feb. 20, 1876
The Ark in the House	2 Sam. 6:1-12	July 13, 1884
The Ark Brought to Zion	2 Sam. 6:1-12	Oct. 13, 1889
The Ark Brought to Jerusalem	2 Sam 6:1-12	July 19, 1896
David Brings Up the Ark	2 Sam. 6:1-12	Oct. 4, 1903
The Ark Brought to Zion	2 Sam. 6:1-15	Feb. 27, 1876
David Brings the Ark to Jerusalem	2 Sam. 6	Oct. 4, 1908
God's Covenant with David	2 Sam. 7:1-16	July 20, 1884
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David's Kindness	2 Sam. 9:1-13	Aug. 2, 1896
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David's Victories	2 Sam. 10:8-19	Aug. 9, 1896
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Absalom's Rebellion	2 Sam. 15:1-12	Aug. 23, 1896
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Solomon Anointed King	1 Kings 1:1—2:12	Nov. 22, 1908
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Solomon's Choice	1 Kings 3:5-15	Oct. 19, 1884
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Solomon Dedicates the Temple	1 Kings 8	Dec. 13, 1908
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Solomon's Sin	1 Kings 11:4–13	Nov. 16, 1884
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The Oil Increased	2 Kings 4:1–7	Apr. 1, 1877
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Public Reading of the Scriptures	Neh. 8:1-12	Nov. 19, 1899
Ezra Teaches the Law	Neh. 8	Dec. 17, 1911
The Keeping of the Sabbath	Neh. 13:15-22	Feb. 9, 1879
Keeping the Sabbath	Neh. 13:15-22	Mar. 5, 1893
Keeping the Sabbath	Neh. 13:15-22	Dec. 3, 1899
Haman's Plot Against the Jews	Esther 3:1-11	Oct. 8, 1899
Esther Pleading for Her People	Esther 4:1-5:3	Nov. 5, 1911
Queen Esther	Esther 4:10-17	Apr. 20, 1879
Esther's Petition	Esther 4:10-17; 5:1-3	Mar. 14, 1886
Esther Pleads for Her People	Esther 4:10-5:3	Nov. 5, 1905
Esther Before the King	Esther 4:10-17; 5:1-3	Mar. 12, 1893
Esther Pleading for Her People	Esther 8:3-8, 15-17	Oct. 15, 1899
Ezra's Journey to Jerusalem	Esther 8:21-32	Nov. 12, 1905
The Afflictions of Job	Job 2:1-10	Apr. 22, 1893
Afflictions Sanctified	Job 5:17-27	Apr. 9, 1893
Job's Appeal to God	Job 23:1-10	Apr. 16, 1893
Sanctified Affliction	Job 33:14-30	Apr. 6, 1879
Prosperity Restored	Job 42:1-10	Apr. 13, 1879
Job's Confession and Restoration	Job 42:1-10	Apr. 23, 1893
The Way of the Righteous	Psalms 1:1-6	Feb. 16, 1879
The Way of the Righteous	Psalms 1:1-6	Apr. 3, 1892
The King of Zion	Psalms 2:1-12	Feb. 23, 1879
Missionary Lesson	Psalms 2:1-12	Mar. 25, 1888
The King in Zion	Psalms 2:1-12	Apr. 10, 1892
The Anointed King (Missionary)	Psalms 2:1-12	June 17, 1894
God's Works and Word	Psalms 19:1-14	Aug. 31, 1884
God's Works and Word	Psalms 19:1-14	Apr. 17, 1892
The Lord My Shepherd	Psalms 23:1-6	Apr. 24, 1892
David's Trust in God	Psalms 23	Nov. 15, 1903
The Lord Our Shepherd	Psalms 23	Nov. 15, 1908
Confidence in God	Psalms 27:1-14	Sept. 7, 1884
The Joy of Forgiveness	Psalms 32:1-11	Mar. 9, 1879
Sin, Forgiveness and Peace	Psalms 32:1-11	Oct. 27, 1889
David's Confession and Forgiveness	Psalms 32:1-11	Aug. 16, 1896
David's Joy Over Forgiveness	Psalms 32	Oct. 25, 1903
The Joy of Forgiveness	Psalms 32	Oct. 25, 1908
Waiting for the Lord	Psalms 40:1-17	Sept. 14, 1884
The Prayer of the Penitent	Psalms 51:1-13	Mar. 2, 1879
The Prayer of the Penitent	Psalms 51:1-13	May 1, 1892
David's Confession	Psalms 51:1-17	Oct. 18, 1903
David's Repentance	Psalms 51:1-19	Aug. 3, 1884
Missionary Lesson	Psalms 67:1-7	Dec. 30, 1888
Missionary Lesson	Psalms 67:1-7	Sept. 29, 1889
Messiah's Reign (Missionary)	Psalms 72:1-19	June 26, 1892
Missionary Lesson	Psalms 72:1-20	Mar. 30, 1890
Delight in God's House	Psalms 84:1-12	Mar. 16, 1879
Delight in God's House	Psalms 84:1-12	May 8, 1892
A Psalm of Deliverance	Psalms 85	Oct. 29, 1911
Psalms of Deliverance	Psalms 85 and 126	Oct. 29, 1899
A Song of Praise	Psalms 103:1-22	Sept. 21, 1884
A Song of Praise	Psalms 103:1-22	May 15, 1892
Missionary Lesson	Psalms 110:1-7	Dec. 29, 1889
Joy in God's House	Psalms 122:1-9	Oct. 1, 1899
Pilgrim Songs	Psalms 121 and 122	Dec. 24, 1905
Psalms of Deliverance	Psalms 126 and 85	Oct. 29, 1899
The Captives in Babylon	Psalms 137:1-9	Oct. 6, 1872
The All-Seeing God	Psalms 139:1-12	Mar. 23, 1879
Proverbs of Solomon	Prov. 1:1-16	Nov. 23, 1884
The Proverbs of Solomon	Prov. 1:1-19	Oct. 25, 1896

The Call of Wisdom	Prov. 1:20–33	Aug. 13, 1876
Wisdom's Warning	Prov. 1:20–33	Apr. 30, 1893
Rewards of Obedience	Prov. 3:1–17	Nov. 22, 1896
The Value of Wisdom	Prov. 3:1–19	Aug. 20, 1876
The Value of Wisdom	Prov. 3:11–24	May 7, 1893
Day of Universal Prayer for Sunday Schools	Prov. 3:1–26	Oct. 18, 1908
Temperance Lesson	Prov .4:10–19	Nov. 27, 1898
Temperance Lesson	Prov. 4:13–19	Sept. 27, 1891
Honest Industry	Prov. 6:6–22	Aug. 27, 1876
True Wisdom	Prov. 8:1–17	Nov. 30, 1884
Fruits of Wisdom	Prov. 12:1–15	May 14, 1893
Destructive Vices (Tem.)	Prov. 16:22–33	Sept. 20, 1896
Wine a Mocker (Tem.)	Prov. 20:1–7	Mar. 18, 1894
The Curse of Strong Drink (Tem.)	Prov. 20:1; 23:20, 21, 29–35	Nov. 22, 1903
Timely Admonitions (Tem.)	Prov. 23:15–23	Mar. 19, 1893
Cautions Against Intemperance (Tem.)	Prov. 23:15–25	Dec. 13, 1896
Intemperance	Prov. 23:29–35	Sept. 3, 1876
Drunkenness	Prov. 23:29–35	Dec. 7, 1884
Temperance Lesson	Prov. 23:29–35	Dec. 29, 1889
Against Intemperance	Prov. 23:29–35	May 21, 1893
The Woes of the Drunkard (Tem.)	Prov. 23:29–35	June 17, 1894
Woes of Intemperance (Tem.)	Prov. 23:29–35	Nov. 26, 1899
Temperance Lesson	Prov. 23:29–35	Sept. 22, 1901
Temperance Lesson	Prov. 23:29–35	Mar. 25, 1906
Temperance Lesson	Prov. 23:29–35	Mar. 29, 1908
Temperance Lesson	Prov. 23:29–35	Mar. 28, 1909
Temperance Lesson	Prov. 23:29–35	May 8, 1910
The Excellent Woman	Prov. 31:10–31	Sept. 10, 1876
The Excellent Woman	Prov. 31:10–31	May 28, 1893
Vanity of Worldly Pleasures	Eccles. 2:1–13	Dec. 14, 1884
Reverence and Fidelity	Eccles. 5:1–12	June 4, 1893
The Creator Remembered	Eccles. 12:1–7, 13, 14	June 11, 1893
A Godly Life	Eccles. 12:1–14	Sept. 17, 1876
The Creator Remembered	Eccles. 12:1–14	Dec. 21, 1884
The Sinful Nation	Isaiah 1:1–18	Dec. 6, 1885
Isaiah's Message to Judah	Isaiah 1:1–9, 16–20	Nov. 20, 1904
Missionary Lesson	Isaiah 2:2–4; 11:1–10	Apr. 7, 1912
Song of the Vineyard (Tem.)	Isaiah 5:1–12	May 21, 1911
Temperance Lesson	Isaiah 5:8–30	Nov. 24, 1901
Temperance Lesson	Isaiah 5:11–23	Mar. 29, 1891
The Woes of Intemperance (Tem.)	Isaiah 5:11–23	Nov. 24, 1895
Temperance Lesson	Isaiah 5:11–23	Nov. 25, 1906
Temperance Lesson	Isaiah 5:11–23	Sept. 27, 1908
Isaiah Called to Service	Isaiah 6:1–13	Oct. 23, 1898
Isaiah's Vision and Call to Service (Home Mission Lesson)	Isaiah 6	May 14, 1911
Christmas Lesson	Isaiah 9:1–7	Dec. 22, 1901
The Character of the Messiah	Isaiah 9:1–7	Dec. 24, 1905
The Prince of Peace (Christmas)	Isaiah 9:1–7	Dec. 18, 1904
The Prince of Peace (Christmas)	Isaiah 9:1–7	Dec. 22, 1912
The Prince of Peace (Christmas)	Isaiah 9:2–7	Dec. 23, 1894
Christ's Coming Foretold (Christmas)	Isaiah 9:2–7	Dec. 24, 1899
The Babe and the King (Christmas)	Isaiah 9:6–7	Dec. 25, 1881
Missionary Lesson	Isaiah 11:1–10	Mar. 29, 1891
The Kingdom of Christ	Isaiah 11:1–10	Jan. 3, 1892
Messiah's Kingdom Foretold	Isaiah 11:1–10	Oct. 30, 1898
Missionary Lesson	Isaiah 2:2–4; 11:1–10	Apr. 7, 1912
A Song of Salvation	Isaiah 26:1–10	Jan. 10, 1892
Temperance Lesson	Isaiah 28:1–7	Nov. 23, 1902
Temperance Lesson	Isaiah 28:1–13	Nov. 27, 1904
Overcome with Wine (Tem.)	Isaiah 28:1–13	Jan. 17, 1892
World's Temperance Sunday	Isaiah 28:1–13	Nov. 29, 1908
Woes of Drunkenness	Isaiah 28:7–13	Mar. 24, 1907

Temperance Lesson	Isaiah 28:1-18	June 28, 1891
Missionary Lesson	Isaiah 35:1-10	Mar. 31, 1889
Hezekiah's Prayer and Deliverance	Isaiah 37:14-21, 33-38	Jan. 24, 1892
Isaiah's Prophecy Concerning Sennacherib	Isaiah 37:14-38	July 2, 1911
Hezekiah's Prayer	Isaiah 38:1-8	July 9, 1905
The Blessings of the Gospel (Missionary)	Isaiah 40:1-10	Mar. 27, 1892
The Coming Saviour	Isaiah 42:1-10	Apr. 27, 1879
The Vanity of Graven Images (Missionary)	Isaiah 44:9-20	Mar. 19, 1893
The Suffering Saviour	Isaiah 53:1-12	May 4, 1879
The Suffering Saviour	Isaiah 53:1-12	Dec. 13, 1885
The Suffering Saviour	Isaiah 53:1-12	Jan. 31, 1892
The Suffering Saviour	Isaiah 52:13-53:12	July 16, 1905
The Suffering Servant of Jehovah	Isaiah 52:13—53:12	July 9, 1911
The Saviour's Call	Isaiah 55:1-11	May 11, 1879
The Gracious Invitation	Isaiah 55:1-11	Dec. 20, 1885
The Gracious Invitation	Isaiah 55:1-13	July 23, 1905
The Gracious Call	Isaiah 55:1-13	Feb. 7, 1892
Missionary Lesson	Isaiah 55:8-13	June 29, 1890
Missionary Lesson	Isaiah 60:1-12	June 28, 1891
Missionary Lesson	Isaiah 61:4-11	June 24, 1888
Jeremiah Predicting the Captivity	Jer. 8:20-22; 9:1-16	Jan. 10, 1886
Jeremiah Tried and Acquitted	Jer. 26	Aug. 6, 1911
The New Covenant	Jer. 31:27-37	Feb. 14, 1892
Jeremiah in Prison	Jer. 33:1-9	Apr. 21, 1878
The Rechabites	Jer. 35:12-19	Apr. 28, 1878
The Faithful Rechabites	Jer. 35:12-19	Jan. 17, 1886
Jehoiakim's Wickedness	Jer. 36:19-31	Feb. 21, 1892
Trying to Destroy God's Word	Jer. 36:20-32	Dec. 11, 1898
Jehoiakim Burns the Word of God	Jer. 36:21-32	Aug. 20, 1905
Jehoiakim Burns the Prophet's Book	Jer. 36	Aug. 13, 1911
Jeremiah Persecuted	Jer. 37:11-21	Feb. 28, 1892
Jeremiah Cast into Prison	Jer. 37	Aug. 20, 1911
Jeremiah in the Dungeon	Jer. 38:1-13	Aug. 27, 1905
The Downfall of Judah	Jer. 39:1-10	Mar. 6, 1892
Judah Carried Captive to Babylon	Jer. 39	Aug. 27, 1911
The Captivity of Judah	Jer. 52:1-11	May 5, 1878
The Captivity of Judah	Jer. 52:1-11	Dec. 18, 1898
The Prophet Ezekiel a Watchman	Ezek. 3	Oct. 1, 1911
Prophecy against Tyre	Ezek. 26:7-14	June 1, 1879
The New Heart	Ezek. 36:25-36	Aug. 6, 1899
Promise of a New Heart	Ezek. 36:25-38	Mar. 13, 1892
The Valley of Dry Bones	Ezek. 37:1-10	June 8, 1879
Ezekiel's Great Vision	Ezek. 37:1-14	Aug. 13, 1899
The River of Salvation	Ezek. 47:1-12	Aug. 20, 1899
The Life-Giving Stream	Ezek. 47:1-12	Sept. 10, 1905
The Life-Giving Stream	Ezek. 47:1-12	Oct. 8, 1911
Daniel's Temperance Society	Dan. 1:8-17	Oct. 13, 1872
The Captives in Babylon	Dan. 1:8-17	May 12, 1878
Temperance Lesson	Dan. 1:8-17	June 29, 1890
Daniel's Abstinence (Tem.)	Dan. 1:8-20	Sept. 23, 1894
Daniel and His Companions (Tem.)	Dan. 1:8-20	Sept. 10, 1911
Daniel in Babylon	Dan. 1:8-21	Jan. 31, 1886
Daniel in Babylon	Dan. 1:8-21	Sept. 17, 1905
Daniel and His Companions (Tem.)	Dan. 1:8-21	May 22, 1892
Daniel in Babylon (Tem.)	Dan. 1:8-21	July 9, 1899
The Furious King	Dan. 2:10-19	Oct. 20, 1872
The Interpreter	Dan. 2:27-35	Oct. 27, 1872
Nebuchadnezzar's Dream	Dan. 2:36-45	May 19, 1878
Nebuchadnezzar's Dream	Dan. 2:36-49	May 29, 1892
The Brave Young Men	Dan. 3:13-18	Nov. 3, 1872
The Fiery Furnace	Dan. 3:13-25	June 5, 1892
The Hebrews in the Fiery Furnace	Dan. 3:14-28	July 16, 1899
The Fiery Furnace	Dan. 3:16-28	Feb. 7, 1886
The Young Men in the Fire	Dan. 3:19-26	Nov. 10, 1872

The Fiery Furnace	Dan. 3:21-27	May 26, 1878
Daniel's Companion in the Fiery Furnace	Dan. 3	Sept. 17, 1911
The Outcast King	Dan. 4:26-33	Nov. 17, 1872
Temperance Lesson	Dan. 5:1-6	Sept. 28, 1890
The Handwriting on the Wall	Dan. 5:1-12, 25-28	Feb. 14, 1886
Temperance Lesson	Dan. 5:1-13	Mar. 20, 1898
The Handwriting on the Wall	Dan. 5:17-31	July 23, 1899
The Handwriting on the Wall	Dan. 5:22-31	Nov. 24, 1872
The Handwriting on the Wall	Dan. 5:22-31	June 2, 1878
Daniel and Belshazzar	Dan. 5:17-30	Oct. 1, 1905
Belshazzar's Feast and Fate (World's Temperance Sunday)	Dan. 5	Nov. 12, 1911
The Conspiracy	Dan. 6:4-10	Dec. 1, 1872
Daniel in the Den of Lions	Dan. 6:10-23	July 30, 1899
Daniel in the Lions' Den	Dan. 6:10-23	Oct. 8, 1905
In the Den of Lions	Dan. 6:14-23	Dec. 8, 1872
Daniel in the Lions' Den	Dan. 6:14-23	June 9, 1878
The Den of Lions	Dan. 6:16-28	June 12, 1892
Daniel in the Lions' Den	Dan. 6	Sept. 24, 1911
Messiah's Kingdom	Dan. 7:9-14	June 16, 1878
Prayer and Answer	Dan. 9:16-23	Dec. 15, 1872
The Wonderful Deliverance	Dan. 12:1-12	Dec. 22, 1872
World's Temperance Sunday	Hosea 7	Nov. 10, 1912
Sin the Cause of Sorrow	Hosea 10:1-15	May 7, 1891
The Promise of Revival	Hosea 14:1-9	June 10, 1877
Gracious Invitations	Hosea 14:1-9	July 2, 1899
Israel's Penitence and God's Pardon	Hosea 14	June 4, 1911
The Holy Spirit Promised	Joel 2:28-32	May 25, 1879
Israel Often Reproved	Amos 4:4-13	May 3, 1891
The Lamentation of Amos	Amos 5:1-15	June 3, 1877
Israel Reproved	Amos 5:4-15	Sept. 18, 1904
Sinful Indulgence (Tem.)	Amos 6:1-8	Sept. 11, 1898
Israel's Overthrow Foretold	Amos 8:1-14	May 10, 1891
The Story of Jonah	Jonah 1:1-17	Nov. 8, 1885
Jonah Sent to Nineveh	Jonah 1:1-17	Apr. 19, 1891
Jonah at Nineveh	Jonah 3:1-10	May 20, 1877
Effect of Jonah's Preaching	Jonah 3:1-10	Nov. 15, 1885
Nineveh Brought to Repentance	Jonah 3:1-10	Apr. 26, 1891
God's Pity for the Heathen (Foreign Mission Lesson)	Jonah 3:1—4:11	Apr. 30, 1911
The Saviour's Kingdom	Micah 4:1-8	May 18, 1879
Micah's Picture of Universal Peace (Int. Peace Lesson)	Micah 4:1-8	May 28, 1911
With Review Lesson	Nahum 1:1-13	June 24, 1877
Encouraging the People	Hag. 2:1-9	Jan. 15, 1893
Encouraging the Builders	Hag. 2:1-9	Sept. 10, 1899
Joshua, the High Priest	Zech. 3:1-10	Jan. 22, 1893
The Spirit of the Lord	Zech. 4:1-10	Jan. 29, 1893
The Need of God's Spirit	Zech. 4:1-14	June 15, 1879
Power through the Spirit	Zech. 4:1-14	Sept. 17, 1899
Power through God's Spirit	Zech. 4:1-10	Oct. 29, 1905
Lessons in Giving	Mal. 1:6-11; 3:8-12	Dec. 10, 1899
Messiah's Messenger	Mal. 3:1-6—4:1-6	Mar. 21, 1886
Messiah's Kingdom (Missionary)	Mal. 3:1-12	June 18, 1893
Preparation for the Messiah	Mal. 3:1-12	Dec. 17, 1905
Malachi Rebuking and Encouraging Judah	Mal. 3:1—4:3	Dec. 24, 1911
Consecration to God	Mal. 3:8-18	June 22, 1879
Fruits of Right and Wrong Doing	Mal. 3:13—4:6	Dec. 17, 1899

The Child Jesus	Matt. 2:1-10	July 6, 1873
The Birth of Jesus (Christmas)	Matt. 2:1-11	Dec. 24, 1893
Christmas Lesson	Matt. 2:1-11	Dec. 23, 1900
The Infant Messiah	Matt. 2:1-12	Jan. 4, 1880
The Infant Jesus	Matt. 2:1-12	July 3, 1887
Visit of the Wise Men	Matt. 2:1-12	July 15, 1894
The Wise Men Find Jesus	Matt. 2:1-12	Jan. 14, 1906
The Birth of Christ (Christmas)	Matt. 2:1-12	Dec. 20, 1896
The Birth of Christ (Christmas)	Matt. 2:1-12	Dec. 20, 1903
Christmas Lesson	Matt. 2:1-12	Dec. 22, 1907
The Birth of Christ	Matt. 2:1-12	Dec. 26, 1909
Jesus Born in Bethlehem (Christmas)	Matt. 2:1-12	Dec. 24, 1911
The Flight into Egypt	Matt. 2:13-23	July 13, 1873
The Flight into Egypt	Matt. 2:13-23	Jan. 11, 1880
The Flight into Egypt	Matt. 2:13-23	July 10, 1887
Flight into Egypt	Matt. 2:13-23	July 22, 1894
The Wise Men Led by the Star	Matt. 2	Feb. 4, 1912
John the Baptist	Matt. 3:1-12	July 17, 1887
The Preaching of John the Baptist	Matt. 3:1-12	Jan. 10, 1904
John, the Forerunner of Jesus	Matt. 3:1-12	Jan. 2, 1910
Jesus Baptized by John	Matt. 3:1-17	Jan. 18, 1880
Jesus and John	Matt. 3:7-17	Jan. 2, 1898
The Baptism of Jesus	Matt. 3:13-17	July 20, 1873
The Baptism of Jesus	Matt. 3:13-17	July 24, 1887
The Baptism and Temptation of Jesus	Matt. 3:13-4:11	Jan. 28, 1900
The Baptism and Temptation of Jesus	Matt. 3:13-4:11	Jan. 17, 1904
The Baptism and Temptation of Jesus	Matt. 3:13-4:11	Jan. 9, 1910
The Temptation of Jesus	Matt. 4:1-11	July 27, 1873
The Temptation of Jesus	Matt. 4:1-11	Jan. 25, 1880
The Temptation of Jesus	Matt. 4:1-11	July 31, 1887
The Temptation of Jesus	Matt. 4:1-11	Feb. 4, 1906
Temptation of Jesus	Matt. 4:1-11	Aug. 12, 1894
Jesus Tempted	Matt. 4:1-11	Jan. 9, 1898
The Baptism and Temptation of Jesus	Mark 1:9-13; Matt. 4:1-11	Feb. 25, 1912
Missionary Lesson	Matt. 4:12-16	Sept. 25, 1887
The Beginning of the Galilean Ministry	Matt. 4:12-25	Jan. 16, 1910
The Ministry of Jesus	Matt. 4:17-25	Aug. 3, 1873
Jesus in Galilee	Matt. 4:17-25	Aug. 7, 1887
Beginning of the Ministry of Jesus	Matt. 4:17-25	Jan. 16, 1898
Jesus the Healer	Mark 1:29-45; Matt. 4:23-25	Mar. 10, 1912
The Beatitudes	Matt. 4:25-5:12	Apr. 1, 1900
The Beatitudes	Matt. 5:1-12	Aug. 10, 1873
The Beatitudes	Matt. 5:1-12	Jan. 23, 1898
The Beatitudes	Matt. 5:1-12	Apr. 28, 1912
True Disciples	Matt. 5:1-16	Feb. 1, 1880
The Beatitudes	Matt. 5:1-16	Aug. 14, 1887
Jesus Tells Who are Blessed	Matt. 5:1-16	Mar. 4, 1906
True Blessedness	Matt. 5:1-16	Jan. 23, 1910
The Appointment of the Twelve	Mark 3:7-19; Matt. 5:13-16	Apr. 21, 1912
The Truly Righteous	Matt. 5:17-26	Feb. 8, 1880
Jesus and the Law	Matt. 5:17-26	Aug. 21, 1887
The Old Law and the New Life	Matt. 5:17-26	May 19, 1912
Truthfulness	Matt. 5:33-37; Jas. 3:1-12; 5:12	May 26, 1912
Some Laws of the Kingdom	Matt. 5:17-26, 38-48	Jan. 30, 1910
The Tongue and the Temper	Matt. 5:33-48	Feb. 15, 1880
The Tongue and the Temper	Matt. 5:33-48	Mar. 11, 1906
Giving and Praying	Matt. 6:1-13	Feb. 22, 1880
Piety Without Display	Matt. 6:1-15	Aug. 28, 1887
Hypocrisy and Sincerity	Matt. 6:1-18	June 2, 1912
Almsgiving and Prayer	Matt. 6:1-15	Feb. 6, 1910
Teaching to Pray	Matt. 6:5-15	Aug. 17, 1873
How to Pray	Matt. 6:5-15	Jan. 30, 1898

Worldliness and Trust	Matt. 6:19–34	Feb. 13, 1910
Our Father's Care	Matt. 6:24–34	Feb. 29, 1880
Trust in Our Heavenly Father	Matt. 6:24–34	Sept. 4, 1887
Our Father's Care	Matt. 6:24–34	Feb. 6, 1898
Golden Precepts	Matt. 7:1–12	Sept. 11, 1887
The Golden Rule—Temperance Lesson	Matt. 7:1–12	Feb. 20, 1910
The Saviour's Golden Rule	Matt. 7:1–14	Mar. 7: 1880
Precepts and Promises	Matt. 7:1–14	Apr. 8, 1900
Solemn Warnings	Matt. 7:13–29	Sept. 18, 1887
False and True Discipleship	Matt. 7:13–29	Feb. 27, 1910
The False and the True	Matt. 7:15–29	Mar. 14, 1880
The Two Foundations	Matt. 7:21–29	Aug. 24, 1873
The Two Foundations	Matt. 7:15–29	Apr. 1, 1906
Hearers and Doers of the Word	Matt. 7:21–29	Feb. 28, 1904
Jesus the Healer	Matt. 8:2–17	Mar. 6, 1910
The Centurion's Faith	Matt. 8:5–13	Oct. 2, 1887
Mission to the Gentiles	Mark 7:24–30; Matt. 8:5–13	Oct. 20, 1912
The Tempest Stilled	Matt. 8:18–27	Oct. 9, 1887
The Power of Christ	Matt. 8:18–34	Apr. 4, 1880
Two Mighty Works	Matt. 8:23–34	Mar. 13, 1910
Power to Forgive Sins	Matt. 9:1–8	Aug. 31, 1873
Power to Forgive Sins	Matt. 9:1–8	Oct. 16, 1887
A Paralytic Forgiven and Healed	Matt. 9:1–13	Mar. 20, 1910
The Call of Matthew	Matt. 9:9–17	Feb. 13, 1898
Three Miracles	Matt. 9:18–31	Oct. 23, 1887
The Power of Faith	Matt. 9:18–34	Apr. 3, 1910
The Harvest and the Laborers	Matt. 9:35–38; 10:1–8	Oct. 30, 1887
The Twelve Sent Forth	Matt. 9:35–10:8	June 3, 1900
The Mission of the Twelve	Matt. 9:35–10:15, 40–42	Apr. 10, 1910
The Mission of the Twelve	Matt. 9:35–10:15; 10:40–11:1	Sept. 8, 1912
The Twelve Called	Matt. 10:1–15	Sept. 7, 1873
The Twelve Sent Forth	Matt. 10:2–15	Feb. 20, 1898
The Twelve Sent Forth	Matt. 10:5–16	Dec. 16, 1894
Confessing Christ	Matt. 10:32–42	Nov. 6, 1887
Jesus and John	Matt. 11:1–11	Sept. 14, 1873
The Question of John the Baptist	Matt. 11:1–19	Apr. 17, 1910
Christ's Witness to John	Matt. 11:2–15	Nov. 13, 1887
Christ's Witness to John the Baptist	Matt. 11:2–19	June 16, 1912
The Invitation of Christ	Matt. 11:20–30	Apr. 11, 1880
Judgment and Mercy	Matt. 11:20–30	Nov. 20, 1887
Jesus Warning and Inviting	Matt. 11:20–30	May 6, 1900
Warning and Invitation	Matt. 11:20–30	Feb. 27, 1898
Warning and Invitation	Matt. 11:20–30	Apr. 24, 1910
Judgment and Mercy	Matt. 11:20–30	Sept. 15, 1912
The Gracious Call	Matt. 11:25–30	Sept. 21, 1873
Jesus and the Sabbath	Matt. 12:1–13	Mar. 6, 1898
Jesus and the Sabbath	Matt. 12:1–14	Nov. 27, 1887
Jesus and the Sabbath	Matt. 12:1–13	Feb. 21, 1904
Jesus and the Sabbath	Matt. 12:1–14	Apr. 8, 1906
Two Sabbath Incidents	Matt. 12:1–14	May 1, 1910
Growing Hatred to Jesus	Matt. 12:22–32, 38–42	May 15, 1910
Parable of the Sower	Matt. 13:1–9	Dec. 4, 1887
Parable of the Sower	Matt. 13:1–8, 18–23	May 20, 1900
The Parable of the Sower	Matt. 13:1–9, 18–23	June 19, 1910
Parable of the Sower	Matt. 13:18–23	Oct. 5, 1873
Parable of the Tares	Matt. 13:24–30	Dec. 11, 1887
The Parable of the Tares	Matt. 13:24–30, 36–43	May 6, 1906
Parable of the Tares	Matt. 13:24–30, 36–43	Jan. 26, 1910
The Wheat and the Tares	Matt. 13:24–30, 36–43	Mar. 13, 1898
The Wheat and the Tares	Matt. 13:24–30, 36–43	July 28, 1912
The Wheat and the Tares	Matt. 13:24–30, 37–43	Apr. 18, 1880
Parables of the Kingdom	Matt. 13:24–33	May 27, 1900
Other Parables	Matt. 13:31–33, 44–52	Dec. 18, 1887
Pictures of the Kingdom	Matt. 13:31–33, 44–52	July 3, 1910

The Growth of the Kingdom	Mark 4:26–32; Matt. 13:33	July 21, 1912
The Worth of the Kingdom	Matt. 13:44–53	Aug. 4, 1912
Herod and John the Baptist	Matt. 14:1–12	Jan. 1, 1888
John the Baptist Beheaded	Matt. 14:1–12	Mar. 20, 1898
Death of John the Baptist (Tem.)	Matt. 14:1–12	Mar. 13, 1904
The Death of John the Baptist	Matt. 14:1–12	May 22, 1910
The Multitude Fed	Matt. 14:13–21	Jan. 8, 1888
Jesus Feeds the Five Thousand	Matt. 14:13–21	Mar. 20, 1904
The Multitudes Fed	Matt. 14:13–21; 15:29–39	May 29, 1910
Walking on the Sea	Matt. 14:22–33	Oct. 12, 1873
Jesus Walking on the Sea	Matt. 14:22–33	July 1, 1900
Jesus Walking on the Sea	Matt. 14:22–36	Jan. 15, 1888
Jesus Walks on the Sea	Matt. 14:22–36	June 5, 1910
The Canaanitish Woman	Matt. 15:21–28	June 12, 1910
Jesus and the Afflicted	Matt. 15:21–31	Jan. 22, 1888
The Woman of Canaan	Matt. 15:21–31	Apr. 3, 1898
The Great Confession	Matt. 16:13–23	Jan. 27, 1895
Peter's Great Confession	Matt. 16:13–28	June 10, 1906
Peter's Confession and Christ's Rebuke	Matt. 16:13–26	July 22, 1900
Confession and Cross-Bearing	Matt. 16:13–28	Apr. 25, 1880
Peter Confessing Christ	Matt. 16:13–28	Jan. 29, 1888
Peter's Confession	Matt. 16:13–28	July 17, 1910
The Cross Foretold	Matt. 16:21–28	Oct. 19, 1873
Sufferings of Jesus Foretold	Matt. 16:21–28	Apr. 10, 1898
The Transfiguration	Matt. 17:1–8	Oct. 26, 1873
The Transfiguration	Matt. 17:1–8, 14–20	July 24, 1910
The Transfiguration	Matt. 17:1–9	Apr. 17, 1898
The Transfiguration	Matt. 17:1–13	May 2, 1880
The Transfiguration	Matt. 17:1–13	Feb. 5, 1888
Jesus and the Little Ones	Matt. 18:1–14	Feb. 12, 1888
Christ and the Children	Matt. 18:1–14	Feb. 10, 1895
Jesus and the Children	Matt. 18:1–14	Aug. 5, 1900
Jesus and the Children	Matt. 18:1–14	July 1, 1906
The Child in the Midst	Matt. 18:1–14	Dec. 8, 1912
Forgiveness	Matt. 18:15–35	Dec. 15, 1912
A Lesson on Forgiveness	Matt. 18:21–35	Feb. 19, 1888
A Lesson on Forgiveness	Matt. 18:21–35	Apr. 24, 1898
A Lesson on Forgiveness	Matt. 18:21–35	July 31, 1910
The Duty of Forgiveness	Matt. 18:21–35	July 8, 1906
The Forgiving Spirit	Matt. 18:21–35	Aug. 12, 1900
Jesus on the Way to Jerusalem	Matt. 19:1, 2, 13–26	Aug. 7, 1910
Jesus and the Young	Matt. 19:13–22	Nov. 2, 1873
Jesus and the Young	Matt. 19:13–26	May 9, 1880
The Rich Young Ruler	Matt. 19:16–26	Feb. 26, 1888
The Rich Young Ruler	Matt. 19:16–26	Dec. 2, 1900
The Laborers in the Vineyard	Matt. 20:1–16	Aug. 14, 1910
Christ's Last Journey to Jerusalem	Matt. 20:17–29	Mar. 4, 1888
Jesus Nearing Jerusalem	Matt. 20:17–34	Aug. 21, 1910
Christ Entering Jerusalem	Matt. 21:1–16	Mar. 11, 1888
Jesus Enters Jerusalem in Triumph	Matt. 21:1–17	Sept. 9, 1906
The Triumphal Entry	Matt. 21:1–17	Jan. 13, 1901
Jesus Entering Jerusalem	Matt. 21:1–17	Aug. 28, 1910
The Triumphal Entry	Matt. 21:6–16	May 1, 1898
Hosanna to the Son of David	Matt. 21:8–16	Nov. 9, 1873
The Son Rejected	Matt. 21:33–46	Mar. 18, 1888
Two Parables of Judgment	Matt. 21:33–46	Sept. 4, 1910
The Marriage Feast	Matt. 22:1–14	May 16, 1880
The Marriage Feast	Matt. 22:1–14	Apr. 1, 1888
The Marriage Feast	Matt. 22:1–14	May 8, 1898
The King's Marriage Feast	Matt. 22:1–14	Sept. 11, 1910
Three Questions	Matt. 22:15–22, 34–46	Sept. 18, 1910
Christ Silences the Pharisees	Matt. 22:34–46	Jan. 27, 1901
Christ's Last Warning	Matt. 23:27–39	Apr. 8, 1888
World's Temperance Lesson	Matt. 24:32–51	Nov. 13, 1910
Christian Watchfulness	Matt. 24:42–51	Apr. 15, 1888

Watchfulness (Tem.)	Matt. 24:42-51	Apr. 21, 1895
Watchfulness (Tem.)	Matt. 24:42-51	May 15, 1898
The Ten Virgins	Matt. 25:1-13	Apr. 22, 1888
The Ten Virgins	Matt. 25:1-13	Oct. 14, 1906
Parable of the Ten Virgins	Matt. 25:1-13	Feb. 3, 1901
The Wise and Foolish Virgins	Matt. 25:1-13	Oct. 2, 1910
The Talents	Matt. 25:14-30	Apr. 29, 1888
Parable of the Talents (Tem.)	Matt. 25:14-30	Feb. 10, 1901
The Parable of the Talents	Matt. 25:14-30	Oct. 21, 1906
The Parable of the Talents	Matt. 25:14-30	Oct. 9, 1910
The Judgment	Matt. 25:31-46	May 23, 1880
The Judgment	Matt. 25:31-46	May 6, 1888
The Day of Judgment	Matt. 25:31-46	May 22, 1898
The Last Judgment	Matt. 25:31-46	Oct. 16, 1910
The Anointing of Jesus	Matt. 26:1-16	Oct. 30, 1910
Jesus Anointed at Bethany	Matt. 26:6-16	Jan. 6, 1901
Jesus Anointed in Bethany	Matt. 26:6-16	Oct. 28, 1906
The Lord's Supper	Matt. 26:17-30	May 13, 1888
The Lord's Supper	Matt. 26:17-30	May 29, 1898
The Lord's Supper	Matt. 26:17-30	Feb. 17, 1901
The Lord's Supper	Matt. 26:17-30	Nov. 4, 1906
The Last Supper	Matt. 26:17-30	Nov. 6, 1910
The Passover	Matt. 26:17-30	May 29, 1904
The Lord's Supper	Matt. 26:26-30	Nov. 16, 1873
Peter's Denial	Matt. 26:31-35, 69-75	Dec. 4, 1910
Jesus in Gethsemane	Matt. 26:36-46	Nov. 23, 1873
Jesus in Gethsemane	Matt. 26:36-46	May 20, 1888
Jesus in Gethsemane	Matt. 26:36-46	Feb. 24, 1901
Jesus in Gethsemane	Matt. 26:36-50	Nov. 11, 1906
Gethsemane	Matt. 26:36-50	May 30, 1880
Jesus in Gethsemane	Matt. 26:36-56	Nov. 20, 1910
Jesus and Caiaphas	Matt. 26:57-68	Mar. 10, 1901
Jesus before Caiaphas	Matt. 26:57-68	Nov. 18, 1906
The Trial of Jesus	Matt. 26:57-68	Nov. 27, 1910
Jesus before the High Priest	Matt. 26:59-68	Nov. 30, 1873
Peter's Denial	Matt. 26:67-75	May 27, 1888
Jesus before the Governor	Matt. 27:11-26	Dec. 7, 1873
Jesus Condemned	Matt. 27:11-26	June 5, 1898
The Crucifixion	Matt. 27:15-50	Dec. 11, 1910
Jesus Crucified	Matt. 27:33-50	June 3, 1888
The Crucifixion	Matt. 27:35-50	June 6, 1880
Jesus Crucified	Matt. 27:35-50	June 12, 1898
The Crucifixion	Matt. 27:45-54	Dec. 14, 1873
The Resurrection	Matt. 28:1-8	Dec. 21, 1873
The Resurrection of Christ (Easter)	Matt. 28:1-10	Apr. 2, 1893
Christ Risen	Matt. 28:1-15	June 19, 1904
Jesus Risen	Matt. 28:1-15	June 10, 1888
Jesus Risen from the Dead	Matt. 28:1-15	Dec. 16, 1906
Easter Lesson	Matt. 28:1-20	Apr. 17, 1892
The Resurrection	Matt. 28:1-20	Dec. 18, 1910
After the Resurrection	Matt. 28:8-20	June 13, 1880
The Risen Lord	Matt. 28:8-20	June 19, 1898
The Great Commission	Matt. 28:16-20	June 17, 1888
The Great Commission	Matt. 28:16-20	May 12, 1901
The Ministry of John the Baptist	Mark 1:1-8; Luke 3:1-20	Feb. 18, 1912
The Beginning of the Gospel	Mark 1:1-11	July 5, 1874
The Mission of John the Baptist	Mark 1:1-11	Jan. 6, 1889
The Baptism of Jesus	Mark 1:1-11	Aug. 5, 1894
The Baptism of Jesus	Mark 1:1-11	Jan. 28, 1906
The Beginning of the Gospel	Mark 1:1-13	Jan. 1, 1882
The Baptism and Temptation of Jesus	Mark 1:9-13; Matt. 4:1-11	Feb. 25, 1912
Jesus in Galilee	Mark 1:14-28	Jan. 8, 1882
The Call of the First Disciples	Mark 1:14-28; Luke 5:1-11	Mar. 3, 1912

The Authority of Jesus	Mark 1:16-27	July 12, 1874
A Sabbath in the Life of Jesus	Mark 1:21-34	Jan. 13, 1889
A Sabbath in Capernaum	Mark 1:21-34	Oct. 21, 1894
Jesus Healing in Capernaum	Mark 1:21-34	Mar. 4, 1900
A Sabbath in Capernaum	Mark 1:21-34	Feb. 7, 1904
A Day of Miracles in Capernaum	Mark 1:21-34	Feb. 18, 1906
Power to Heal	Mark 1:29-45	Jan. 15, 1882
Jesus the Healer	Mark 1:29-45; Matt. 4:23-25	Mar. 10, 1912
Healing of the Leper	Mark 1:35-45	Jan. 20, 1889
The Leper Healed	Mark 1:38-45	July 19, 1874
Forgiveness and Healing	Mark 2:1-12	Jan. 27, 1889
A Paralytic Healed	Mark 2:1-12	Oct. 28, 1894
The Paralytic Healed	Mark 2:1-12	Mar. 11, 1900
Jesus Forgives Sins	Mark 2:1-12	Feb. 14, 1904
The Paralytic Forgiven and Healed	Mark 2:1-12	Mar. 17, 1912
Power to Forgive	Mark 2:1-17	Jan. 22, 1882
Jesus' Power to Forgive	Mark 2:1-12	Feb. 25, 1906
The Publican Called	Mark 2:13-17	July 26, 1874
Jesus at Matthew's Home	Mark 2:13-22	Mar. 18, 1900
Feasting and Fasting	Mark 2:13-22	Mar. 24, 1912
The Pharisees Answered	Mark 2:18-28; 3:1-5	Jan. 29, 1882
Jesus and the Sabbath	Mark 2:23-38; 3:1-5	Aug. 2, 1874
Jesus Lord of the Sabbath	Mark 2:23-38; 3:1-5	Nov. 4, 1894
The Use of the Sabbath	Mark 2:23—3:6	Apr. 14, 1912
Christ and His Disciples	Mark 3:6-19	Feb. 5, 1882
The Twelve Chosen	Mark 3:6-19	Nov. 11, 1894
The Appointment of the Twelve	Mark 3:7-19; Matt. 5:13-16	Apr. 21, 1912
Christ's Foes and Friends	Mark 3:20-35	Feb. 12, 1882
Malignant Unbelief	Mark 3:20-35	July 7, 1912
Opposition to Christ	Mark 3:22-35	Nov. 25, 1894
Parable of the Sower	Mark 4:1-20	Feb. 19, 1882
The Parable of the Sower	Mark 4:1-20	Apr. 29, 1906
The Seed in the Four Kinds of Soil	Mark 4:1-20	July 14, 1912
The Parable of the Sower	Mark 4:10-20	Feb. 3, 1889
The Growth of the Kingdom	Mark 4:21-34	Feb. 26, 1882
The Growth of the Kingdom	Mark 4:26-32; Matt. 13:33	July 21, 1912
A Troubled Sea and a Troubled Soul	Mark 4:35—5:20	Aug. 11, 1912
Power over Nature	Mark 4:35-41	Aug. 9, 1874
Christ Stilling the Tempest	Mark 4:35-41	Mar. 5, 1882
Jesus Calms the Storm	Mark 4:35-41	Mar. 6, 1904
Power over Demons	Mark. 5:1-15	Aug. 16, 1874
Power over Evil Spirits	Mark 5:1-20	Mar. 12, 1882
The Fierce Demoniac	Mark 5:1-20	Feb. 10, 1889
A Fierce Demoniac Healed	Mark 5:1-20	May 13, 1906
Power over Disease and Death	Mark 5:21-43	Mar. 19, 1882
The Ruler's Daughter	Mark 5:21-43	Aug. 18, 1912
Power over Death	Mark 5:22, 23 ,35-	Aug. 30, 1874
The Daughter of Jairus Raised	Mark 5:22-24 ,35-43	Apr. 15, 1900
Power over Disease	Mark 5:24-34	Aug. 23, 1874
The Timid Woman's Touch	Mark 5:25-34	Feb. 17, 1889
The Mission of the Twelve	Mark 6:1-13	Apr. 2, 1882
The Great Teacher and the Twelve	Mark 6:1-13	Feb. 24, 1889
Death of John the Baptist	Mark 6:14-29	Apr. 9, 1882
Death of John the Baptist (Tem.)	Mark 6:14-29	June 10, 1900
Death of John the Baptist	Mark 6:14-29	May 20, 1906
The Death of John the Baptist (Tem.)	Mark 6:14-29	Sept. 1, 1912
John the Baptist Beheaded	Mark 6:17-29	Jan. 6, 1895
Martyrdom of the Baptist	Mark 6:20-29	Sept. 6, 1874
The Five Thousand Fed	Mark 6:30-44	Apr. 16, 1882
Feeding the Five Thousand	Mark 6:30-44	Jan. 13, 1895
Feeding the Five Thousand	Mark 6:30-44	May 27, 1906
The Feeding of the Five Thousand	Mark 6:30-44	Sept. 22, 1912
The Five Thousand Fed	Mark 6:34-44	Sept. 13, 1874
Christ Walking on the Sea	Mark 6:45-56	Apr. 23, 1882

Jesus Walking on the Sea	Mark 6:45–56	Oct. 6, 1912
The Tradition of Men	Mark 7:1–23	Apr. 30, 1882
Clean and Unclean	Mark 7:1–23	Oct. 13, 1912
The Syrophoenician Mother	Mark 7:24–30	Sept. 20, 1874
The Gentile Woman's Faith	Mark 7:24–30	July 15, 1900
The Gentile Woman's Faith	Mark 7:24–30	June 3, 1906
Mission to the Gentiles	Mark 7:24–30; Matt. 8:5–13	Oct. 20, 1912
Sufferers Brought to Christ	Mark 7:24–37	May 7, 1882
Jesus Visits Tyre and Sidon	Mark 7:24–37	Apr. 3, 1904
Wanderings in Decapolis	Mark 7:31—8:10	Oct. 27, 1912
The Deaf Mute	Mark 7:31–37	Oct. 4, 1874
The Leaven of the Pharisees	Mark 8:1–21	May 14, 1882
The Sign and the Leaven	Mark 8:11–26	Nov. 3, 1912
Seeing and Confessing Christ	Mark 8:22–33	May 21, 1882
Jesus the Messiah	Mark 8:27—9:1	Mar. 3, 1889
The Great Question	Mark 8:27—9:1	Nov. 17, 1912
Peter Confesses the Christ	Mark 8:27–38	Apr. 10, 1904
Following Christ	Mark 8:34–38; 9:1	May 28, 1882
Jesus Transfigured	Mark 9:2–10	Apr. 17, 1904
The Transfiguration	Mark 9:2–13	June 4, 1882
The Transfiguration	Mark 9:2–13	Nov. 24, 1912
The Lunatic Boy	Mark 9:14–29	Dec. 1, 1912
The Afflicted Child	Mark 9:14–32	June 11, 1882
The Evil Spirit Cast Out	Mark 9:17–29	Oct. 11, 1874
The Mind of Christ	Mark 9:33–42	Oct. 18, 1874
The Childlike Spirit	Mark 9:33–42	Mar. 10, 1889
The Childlike Believer	Mark 9:33–50	June 18, 1882
A Lesson on Home	Mark 10:1–16	July 2, 1882
Christ's Love to the Young	Mark 10:13–22	Mar. 17, 1889
The Rich Young Ruler	Mark 10:17–27	Mar. 10, 1895
The Rich Young Ruler	Mark 10:17–31	Aug. 26, 1906
The Rich Young Man	Mark 10:17–31	July 9, 1882
Suffering and Service	Mark 10:32–45	July 16, 1882
Jesus Teaches Humility	Mark 10:35–45	May 22, 1904
Blind Bartimaeus	Mark 10:46–52	Oct. 25, 1874
Blind Bartimaeus	Mark 10:46–52	July 23, 1882
Blind Bartimaeus	Mark 10:46–52	Mar. 24, 1889
Bartimaeus Healed	Mark 10:46–52	Dec. 9, 1900
The Triumphal Entry	Mark 11:1–11	July 30, 1882
The Triumphal Entry	Mark 11:1–11	Apr. 7, 1889
The Triumphal Entry	Mark 11:1–11	Apr. 7, 1895
The Fig Tree Withered	Mark 11:12–14, 19–24	Nov. 1, 1874
The Fruitless Tree	Mark 11:12–23	Aug. 6, 1882
Prayer and Forgiveness	Mark 11:24–33	Aug. 13, 1882
The Wicked Husbandmen	Mark 12:1–12	Aug. 20, 1882
The Rejected Son	Mark 12:1–12	Apr. 14, 1889
The Wicked Husbandmen	Mark 12:1–12	Apr. 14, 1895
Pharisees and Sadducees Silenced	Mark 12:13–27	Aug. 27, 1882
Jesus Silences the Pharisees and Sadducees	Mark 12:13–27	Sept. 16, 1906
The Two Commandments	Mark 12:28–34	Nov. 8, 1874
The Two Great Commandments	Mark 12:28–34	Apr. 21, 1889
The Two Great Commandments	Mark 12:28–34, 38–44	Oct. 7, 1906
Love to God and Men	Mark 12:28–44	Sept. 3, 1882
Hypocrisy and Piety	Mark 12:38–44	Nov. 15, 1874
Destruction of the Temple Foretold	Mark 13:1–13	Apr. 28, 1889
Calamities Foretold	Mark 13:1–20	Sept. 10, 1882
Watchfulness Enjoined	Mark 13:21–37	Sept. 17, 1882
The Command to Watch	Mark 13:24–37	May 5, 1889
The Anointing at Bethany	Mark 14:1–9	May 12, 1889
The Anointing at Bethany	Mark 14:1–11	Oct. 1, 1882
The Anointing at Bethany	Mark 14:3–9	Nov. 22, 1874
The Passover	Mark 14:12–21	Oct. 8, 1882
The Lord's Supper	Mark 14:12–26	May 19, 1889
The Lord's Supper	Mark 14:12–26	Apr. 28, 1895
The Lord's Supper	Mark 14:22–31	Oct. 15, 1882
The Agony in the Garden	Mark 14:32–42	Oct. 22, 1882

The Agony in Gethsemane	Mark 14:32–42	May 5, 1895
The Betrayal	Mark 14:42–50	Nov. 29, 1874
Jesus Betrayed and Taken	Mark 14:43–54	Oct. 29, 1882
Jesus Betrayed	Mark 14:43–54	May 26, 1889
Jesus Before the High Priest	Mark 14:53–64	May 12, 1895
Jesus Before the Council	Mark 14:55–65	June 2, 1889
Jesus Before the Council	Mark 14:55–72	Nov. 5, 1882
The Denial	Mark 14:66–72	Dec. 6, 1874
Jesus Before Pilate	Mark 15:1–15	Nov. 12, 1882
Jesus Before Pilate	Mark 15:1–15	May 19, 1895
Christ's Trial Before Pilate	Mark 15:1–15	June 5, 1904
Jesus Before Pilate	Mark 15:1–20	June 9, 1889
Jesus Mocked and Crucified	Mark 15:16–26	Nov. 19, 1882
Jesus Crucified	Mark 15:21–39	June 16, 1889
Jesus on the Cross	Mark 15:22–37	May 26, 1895
The Crucifixion	Mark 15:22–39	Dec. 13, 1874
Christ Crucified	Mark 15:22–39	June 12, 1904
His Death on the Cross	Mark 15:27–37	Nov. 26, 1882
After His Death	Mark 15:38–47	Dec. 3, 1882
His Resurrection	Mark 16:1–8	Dec. 10, 1882
The Resurrection of Christ (Easter)	Mark 16:1–8	Mar. 25, 1894
The Resurrection of Jesus	Mark 16:1–8	June 2, 1895
The Resurrection of Jesus (Easter)	Mark 16:1–8	Apr. 10, 1898
Easter Lesson, The Empty Tomb	Mark 16:1–8	Mar. 27, 1910
Jesus Risen	Mark 16:1–13	June 23, 1889
The Risen Lord	Mark 16:9–20	Dec. 20, 1874
After His Resurrection	Mark 16:9–20	Dec. 17, 1882
Missionary Lesson	Mark 16:14–20	June 30, 1889
Zacharias and Elisabeth	Luke 1:5–17	Jan. 2, 1881
The Forerunner Announced	Luke 1:5–17	Jan. 5, 1890
The Forerunner of Christ	Luke 1:5–17	Jan. 5, 1896
The Birth of John the Baptist Foretold	Luke 1:5–23	Jan. 7, 1912
The Song of Mary	Luke 1:46–55	Jan. 9, 1881
The Song of Mary	Luke 1:46–55	Jan. 12, 1890
The Birth of John the Baptist	Luke 1:57–80	Jan. 14, 1912
The Prophecy of Zacharias	Luke 1:67–79	Jan. 16, 1881
The Song of Zacharias	Luke 1:67–80	Jan. 19, 1890
The Birth of Jesus	Luke 2:1–16	July 1, 1894
The Birth of Jesus	Luke 2:1–16	Jan. 7, 1900
The Birth of Jesus	Luke 2:1–20	Jan. 21, 1912
The Shepherds Find Jesus	Luke 2:1–20	Jan. 7, 1906
Christmas Lesson	Luke 2:6–20	Dec. 25, 1910
Birth of Christ the Lord	Luke 2:8–20	July 7, 1878
The Birth of Jesus	Luke 2:8–20	Jan. 23, 1881
Joy Over the Child Jesus	Luke 2:8–20	Jan. 26, 1890
The Birth of Christ (Christmas)	Luke 2:8–20	Dec. 25, 1892
The Birth of Christ (Christmas)	Luke 2:8–20	Dec. 22, 1895
Christmas Lesson	Luke 2:8–20	Dec. 21, 1902
Christmas Lesson	Luke 2:8–20	Dec. 20, 1908
The Presentation in the Temple	Luke 2:22–39	Jan. 28, 1912
Simeon and the Child Jesus	Luke 2:25–35	Jan. 30, 1881
Jesus Brought into the Temple	Luke 2:25–35	Feb. 2, 1890
Presentation in the Temple	Luke 2:25–38	July 8, 1894
The Childhood of Jesus	Luke 2:40–52	July 14, 1878
The Boyhood of Jesus	Luke 2:40–52	Feb. 6, 1881
Childhood and Youth of Jesus	Luke 2:40–52	Feb. 9, 1890
The Youth of Jesus	Luke 2:40–52	July 29, 1894
The Boy Jesus	Luke 2:40–52	Jan. 12, 1896
The Boy Jesus	Luke 2:40–52	Jan. 21, 1906
The Boyhood of Jesus	Luke 2:40–52	Jan. 3, 1904
The Boy Jesus in the Temple	Luke 2:40–52	Feb. 11, 1912
The Child Jesus Visits Jerusalem	Luke 2:41–52	Jan. 14, 1900
The Preaching of John the Baptist (Tem.)	Luke 3:1–17	Jan. 21, 1900
The Preaching of John the Baptist	Luke 3:7–18	Feb. 13, 1881
The Ministry of John the Baptist	Mark 1:1–8; Luke 3:1–20	Feb. 18, 1912

The Ministry of John	Luke 3:7-22	Feb. 16, 1890
Ministry of John the Baptist	Luke 3:15-22	July 21, 1878
The Ministry of John the Baptist	Luke 3:15-22	Jan. 19, 1896
The Temptation of Jesus	Luke 4:1-13	Feb. 23, 1890
The Preaching of Jesus	Luke 4:14-21	Feb. 20, 1881
The Early Ministry of Jesus	Luke 4:14-22	Jan. 26, 1896
Jesus at Nazareth	Luke 4:16-30	July 28, 1878
Jesus at Nazareth	Luke 4:16-30	Oct. 7, 1894
Jesus Rejected at Nazareth	Luke 4:16-30	Feb. 25, 1900
Jesus Rejected at Nazareth	Luke 4:16-30	Jan. 24, 1904
The Visit to Nazareth	Luke 4:16-30	Aug. 25, 1912
Jesus at Nazareth	Luke 4:16-32	Mar. 2, 1890
The Great Physicain	Luke 4:33-44	Mar. 9, 1890
The Draught of Fishes	Luke 5:1-11	Aug. 4, 1878
The Draught of Fishes	Luke 5:1-11	Mar. 16, 1890
The Draught of Fishes	Luke 5:1-11	Oct. 14, 1894
Jesus Calling Fishermen	Luke 5:1-11	Feb. 11, 1906
Jesus Calls Four Disciples	Luke 5:1-11	Jan. 31, 1904
The Call of the First Disciples	Mark 1:14-28; Luke 5:1-11	Mar. 3, 1912
Christ Healing the Sick	Luke 5:12-26	Feb. 27, 1881
Christ Forgiving Sin	Luke 5:17-26	Mar. 23, 1890
The Power of Jesus	Luke 5:17-26	Feb. 2, 1896
The Pharisees Oppose Jesus	Luke 6:1-11	Feb. 21, 1904
Poverty and Riches	Luke 6:20-26; 16:19-31	May 5, 1912
The Sermon on the Mount	Luke 6:20-31	Nov. 18, 1894
Christ's Law of Love	Luke 6:27-38	Apr. 6, 1890
The Law of Love	Luke 6:27-38; Rom. 13:8-10	May 12, 1912
Hearing and Doing	Luke 6:39-49	June 9, 1912
The Sermon on the Mount	Luke 6:41-49	Feb. 9, 1896
The Centurion's Faith	Luke 7:1-10	Aug. 11, 1878
The Centurion's Servant Healed	Luke 7:1-10	Apr. 22, 1900
Jesus' Power over Disease and Death	Luke 7:1-17	Apr. 15, 1906
The Great Helper	Luke 7:2-16	Feb. 16, 1896
The Widow of Nain	Luke 7:11-17	Aug. 18, 1878
The Widow of Nain	Luke 7:11-18	Apr. 13, 1890
Jesus and John the Baptist	Luke 7:18-28	Apr. 29, 1900
Witness of Jesus to John	Luke 7:19-28	Mar. 6, 1881
Christ's Testimony to John	Luke 7:24-35	Dec. 2, 1894
The Sinners' Friend	Luke 7:36-50	Mar. 13, 1881
Jesus the Sinner's Friend	Luke 7:36-50	Apr. 22, 1906
Forgiveness and Love	Luke 7:36-50	Apr. 20, 1890
Jesus at the Pharisee's House	Luke 7:36-50	May 13, 1900
The Penitent Woman	Luke 7:36-50	June 23, 1912
The Friend of Sinners	Luke 7:40-50	Aug. 25, 1878
The Parable of the Sower	Luke 8:4-15	Apr. 27, 1890
Christ's Teaching by Parables	Luke 8:4-15	Dec. 9, 1894
The Ruler's Daughter	Luke 8:41, 42, 49-56	May 4, 1890
Faith Encouraged	Luke 8:43-55	Feb. 23, 1896
Preaching the Kingdom (Missionary)	Luke 9:1-6	Mar. 27, 1881
Feeding the Multitude	Luke 9:10-17	May 11, 1890
Jesus the Messiah	Luke 9:18-27	Mar. 1, 1896
The Transfiguration	Luke 9:28-36	May 18, 1890
The Transfiguration	Luke 9:28-36	Feb. 3, 1895
The Transfiguration	Luke 9:28-36	July 29, 1900
The Transfiguration	Luke 9:28-36	June 17, 1906
For and Against Him	Luke 9:49-62	Dec. 22, 1912
Following Jesus	Luke 9:51-62	Apr. 3, 1881
The Mission of the Seventy (Missionary)	Luke 10:1-9	Mar. 24, 1895
The Seventy Sent Forth	Luke 10:1-11, 17-20	Sept. 2, 1900
The Mission of the Seventy	Luke 10:1-16	Apr. 24, 1904
The Mission of the Seventy	Luke 10:1-16	May 25, 1890
Return of the Seventy	Luke 10:17-24	Sept. 1, 1878
The Good Samaritan	Luke 10:25-37	Apr 10, 1881
The Good Samaritan	Luke 10:25-37	June 1, 1890
The Good Samaritan	Luke 10:25-37	Feb. 17, 1895

The Good Samaritan	Luke 10:25–37	July 15, 1906
True Love to One's Neighbor	Luke 10:25–37	Mar. 8, 1896
The Good Samaritan	Luke 10:25–37	Sept 9, 1900
The Good Samaritan	Luke 10:30–37	Sept. 8, 1878
Teaching to Pray	Luke 11:1–13	June 8, 1890
Jesus Teaching How to Pray	Luke 11:1–13	July 22, 1906
Teaching About Prayer	Luke 11:1–13	Mar. 15, 1896
Prayer and Promise	Luke 11:1–13	May 1, 1904
Day of Prayer for Sunday Schools	Luke 11:1–13	Oct. 20, 1907
Importunity in Prayer	Luke 11:5–13	Sept. 15, 1878
The Pharisees Reproved	Luke 11:37–47	Apr. 17, 1881
Covetousness	Luke 12:13–21	Apr. 24, 1881
The Rich Man's Folly	Luke 12:13–21	June 15, 1890
Warning Against Covetousness	Luke 12:13–23	Sept. 22, 1878
The Rich Fool	Luke 12:13–23	Sept. 16, 1900
Trust in Our Heavenly Father	Luke 12:22–34	June 22, 1890
The Duty of Watchfulness (Tem.)	Luke 12:35–46	Sept. 23, 1900
Watchfulness (Tem.)	Luke 12:35–48	May 8, 1904
Faithful and Unfaithful Servants (Tem.)	Luke 12:37–48	Mar. 22, 1896
Lawful Work on the Sabbath	Luke 13:10–17	July 6, 1890
Warning Against Formalism	Luke 13:22–30	Oct. 6, 1878
Warning Against Sin	Luke 13:22–30	Apr. 5, 1896
Jesus Dines with a Pharisee	Luke 14:1–14	July 29, 1906
Jesus Dining with a Pharisee	Luke 14:1–14	Oct. 7, 1900
The Gospel Feast	Luke 14:15–24	Oct. 13, 1878
The Great Supper	Luke 14:15–24	July 13, 1890
Parable of the Great Supper	Luke 14:15–24	Apr. 12, 1896
Parable of the Great Supper	Luke 14:15–24	Oct. 14, 1900
False Excuses	Luke 14:15–24	Aug. 5, 1906
Taking Up the Cross	Luke 14:25–35	July 20, 1890
Lost and Found	Luke 15:1–10	May 1, 1881
Lost and Found	Luke 15:1–10	July 27, 1890
The Lost Sheep and Lost Coin	Luke 15:1–10	Oct. 21, 1900
The Prodigal Son	Luke 15:11–24	Oct. 20, 1878
The Prodigal Son	Luke 15:11–24	May 8, 1881
The Prodigal Son	Luke 15:11–24	Aug. 3, 1890
The Lost Found (Tem.)	Luke 15:11–24	Apr. 19, 1896
The Prodigal Son	Luke 15:11–24	Oct. 28, 1900
The Prodigal Son	Luke 15:11–24	May 15, 1904
The Parable of the Two Sons	Luke 15:11–32	Aug. 12, 1906
The Unjust Steward	Luke 16:1–13	Nov. 4, 1900
The Rich Man and Lazarus	Luke 16:19–31	Oct. 27, 1878
The Rich Man and Lazarus	Luke 16:19–31	May 15, 1881
The Rich Man and Lazarus	Luke 16:19–31	Aug. 10, 1890
The Rich Man and Lazarus	Luke 16:19–31	Apr. 26, 1896
The Rich Man and Lazarus	Luke 16:19–31	Nov. 11, 1900
Faith	Luke 17:5–19	May 3, 1896
The Ten Lepers	Luke 17:11–19	Nov. 3, 1878
The Ten Lepers	Luke 17:11–19	Aug. 17, 1890
The Ten Lepers Cleansed	Luke 17:11–19	Nov. 18, 1900
Parables on Prayer	Luke 18:1–14	May 22, 1881
Prevailing Prayer	Luke 18:1–14	Aug. 24, 1890
The Judge, the Pharisee and the Publican	Luke 18:1–14	Aug. 19, 1906
Whom the Lord Receives	Luke 18:9–17	Nov. 10, 1878
Lessons on Prayer	Luke 18:9–17	May 10, 1896
Entering the Kingdom	Luke 18:15–30	Aug. 31, 1890
Bartimeus and Zaccheus	Luke 18:35–19:10	Sept. 2, 1906
Zaccheus the Publican	Luke 19:1–10	Nov. 17, 1878
Jesus and Zaccheus the Publican	Luke 19:1–10	Sept. 7, 1890
Zaccheus the Publican	Luke 19:1–10	Mar. 17, 1895
Zaccheus the Publican	Luke 19:1–10	Dec. 16, 1900
Parable of the Pounds	Luke 19:11–27	May 29, 1881
Parable of the Pounds	Luke 19:11–27	Sept. 14, 1890
Parable of the Pounds	Luke 19:11–27	May 17, 1896
Parable of the Pounds	Luke 19:11–27	Dec. 23, 1900
Jesus Entering Jerusalem	Luke 19:37–48	Sept. 21, 1890
Parable of the Vineyard	Luke 20:9–19	Oct. 5, 1890

Jesus Teaching in the Temple	Luke 20:9-19	May 24, 1896
Missionary Lesson	Luke 21:1-4	Sept. 28, 1890
Judaism Overthrown	Luke 21:8-21	Nov. 24, 1878
Destruction of Jerusalem Foretold	Luke 21:20-36	May 31, 1896
The Lord's Supper	Luke 22:7-20	Oct. 12, 1890
The Lord's Supper	Luke 22:10-20	Dec. 1, 1878
The Spirit of True Service	Luke 22:24-37	Oct. 19, 1890
Warning to the Disciples	Luke 22:24-37	June 7, 1896
Jesus in Gethsemane	Luke 22:39-53	Oct. 26, 1890
Jesus Accused	Luke 22:54-71	Nov. 2, 1890
Jesus Before Pilate and Herod	Luke 23:1-12	Nov. 9, 1890
Jesus Condemned	Luke 23:13-25	Nov. 16, 1890
Jesus before Pilate	Luke 23:13-25	Dec. 2, 1906
Jesus and Pilate	Luke 23:13-26	Mar. 17, 1901
The Cross	Luke 23:33-46	Dec. 8, 1878
Jesus on the Cross	Luke 23:33-46	Dec. 9, 1906
The Crucifixion	Luke 23:33-46	June 5, 1881
Jesus Crucified	Luke 23:33-46	June 14, 1896
Jesus Crucified	Luke 23:33-47	Nov. 23, 1890
Jesus Crucified and Buried	Luke 23:35-53	Mar. 24, 1901
Jesus Risen	Luke 24:1-12	Nov. 30, 1890
The Resurrection of Christ (Easter)	Luke 24:1-12	Apr. 5, 1896
The Resurrection of Jesus	Luke 24:1-12	Apr. 7, 1901
Easter Lesson	Luke 24:1-12	Apr. 23, 1905
Easter Lesson	Luke 24:1-12	Apr. 19, 1908
The Walk to Emmaus	Luke 24:13-27	Dec. 7, 1890
The Walk to Emmaus	Luke 24:13-32	Dec. 15, 1878
The Walk to Emmaus	Luke 24:13-32	June 12, 1881
The Walk to Emmaus	Luke 24:13-32	June 9, 1895
The Walk to Emmaus	Luke 24:13-35	Apr. 21, 1901
Jesus Made Known	Luke 24:28-43	Dec. 14, 1890
The Risen Lord	Luke 24:36-53	June 21, 1896
Jesus Ascends into Heaven	Luke 24:36-53	Dec. 23, 1906
The Saviour's Last Words	Luke 24:44-53	Dec. 22, 1878
The Gospel for the World (Missionary)	Luke 24:44-53	June 26, 1881
Jesus' Parting Words	Luke 24:44-53	Dec. 21, 1890
The Saviour's Parting Words (Missionary)	Luke 24:44-53	June 23, 1895
Jesus Ascends into Heaven	Luke 24:44-53 (Acts 1:1-11)	May 19, 1901

The Word Made Flesh	John 1:1-14	July 4, 1875
Christ the True Light	John 1:1-14	Jan. 1, 1899
Christmas Lesson	John 1:1-14	Dec. 23, 1906
The Word Made Flesh	John 1:1-18	Apr. 4, 1886
The Word Made Flesh	John 1:1-18	July 5, 1891
Christ the Life and Light of Men	John 1:1-18	Jan. 1, 1905
The Word Made Flesh	John 1:1-18	Jan. 5, 1908
The Witness of John the Baptist to Jesus	John 1:19-34	Jan. 8, 1905
Jesus and John the Baptist	John1:19-34	Jan. 12, 1908
Christ's First Disciples	John 1:29-42	July 12, 1891
Following the Lamb	John 1:35-46	July 11, 1875
Christ's First Disciples	John 1:35-46	Jan. 8, 1899
The First Disciples of Jesus	John 1:35-46	Feb. 4, 1900
First Disciples of Jesus	John 1:35-49	Aug. 19, 1894
The First Disciples	John 1:35-51	Apr. 11, 1886
Jesus Wins His First Disciples	John 1:35-51	Jan. 15, 1905
Jesus and His First Disciples	John 1:35-51	Jan. 19, 1908
Jesus at the Marriage	John 2:1-11	July 18, 1875
The First Miracle	John 2:1-11	Apr. 18, 1886
Christ's First Miracle	John 2:1-11	July 19, 1891
First Miracle of Jesus	John 2:1-11	Aug. 26, 1894
The First Miracle in Cana	John 2:1-11	Jan. 22, 1905
Christ's First Miracle	John 2:1-11	Jan. 15, 1899
Jesus Cleanses the Temple	John 2:13-22	Jan. 26, 1908
Jesus Cleansing the Temple	John 2:13-25	Sept. 2, 1894
Jesus and Nicodemus	John 3:1-16	Sept. 9, 1894
Christ and Nicodemus	John 3:1-16	Jan. 22, 1899

Christ and Nicodemus	John 3:1–17	July 26, 1891
Jesus and Nicodemus	John 3:1–18	Apr. 25, 1886
Jesus and Nicodemus	John 3:1–18	Feb. 11, 1900
Jesus and Nicodemus	John 3:1–15	June 29, 1905
Jesus the Saviour of the World	John 3:1–21	Feb. 2, 1908
The New Birth	John 3:7–17	July 25, 1875
Jesus and the Woman of Samaria	John 4:1–42	Feb. 9, 1908
The Water of Life	John 4:5–15	Aug. 1, 1875
Christ at Jacob's Well	John 4:5–15	Jan. 29, 1899
Jesus at Jacob's Well	John 4:5–14	Feb. 5, 1905
Jesus at the Well	John 4:5–26	May 2, 1886
Christ at Jacob's Well	John 4:5–26	Aug. 2, 1891
Jesus at Jacob's Well	John 4:5–26	Feb. 18, 1900
Jesus at Jacob's Well	John 4:9–26	Sept. 16, 1894
Sowing and Reaping	John 4:27–42	May 9, 1886
The Nobleman's Son	John 4:43–54	May 16, 1886
The Nobleman's Son Healed	John 4:43–54	Feb. 5, 1899
The Second Miracle in Cana	John 4:43–54	Feb. 12, 1905
Jesus Heals the Nobleman's Son	John 4:43–54	Feb. 16, 1908
Jesus at Bethesda	John 5:5–15	Aug. 8, 1875
Jesus at Bethesda	John 5:5–18	May 23, 1886
Jesus at the Pool of Bethesda	John 5:1–15	Feb. 19, 1905
Jesus at the Pool of Bethesda	John 5:1–18	Feb. 23, 1908
Christ's Divine Authority	John 5:17–27	Feb. 12, 1899
Christ's Authority	John 5:17–30	Aug. 9, 1891
The Five Thousand Fed	John 6:1–14	Aug. 16, 1891
Christ Feeding the Five Thousand	John 6:1–14	Feb. 19, 1899
Jesus Feeding the Five Thousand	John 6:1–21	May 30, 1886
The Miracle of the Loaves and Fishes	John 6:1–14	Feb. 26, 1905
Jesus Feeds the Five Thousand	John 6:1–21	Mar. 1, 1908
The Feeding of Five Thousand	John 6:5–14	June 17, 1900
Jesus the Bread of Life	John 6:22–40	June 6, 1886
Jesus the Bread of Life	John 6:22–40	July 8, 1900
Jesus the Bread of Life	John 6:22–51	Mar. 8, 1908
Christ the Bread of Life	John 6:25–35	Jan. 20, 1895
Christ the Bread of Life	John 6:26–40	Aug. 23, 1891
The Bread of Life	John 6:47–58	Aug. 15, 1875
Christ at the Feast	John 7:14, 28–37	Feb. 26, 1899
Christ at the Feast	John 7:31–44	Aug. 30, 1891
Jesus at the Feast of Tabernacles	John 7:37–46	Mar. 5, 1905
Jesus the Christ	John 7:37–52	June 13, 1886
Jesus the Christ	John 7:40–46	Aug. 22, 1875
Christ Freeing from Sin (Tem.)	John 8:12, 31–36	Mar. 5, 1890
Freedom by the Truth	John 8:28–36	Aug. 29, 1875
Jesus and Abraham	John 8:31–38, 44–59	June 20, 1886
The Slavery of Sin	John 8:31–40	Mar. 12, 1905
The True Children of God	John 8:31–47	Sept. 6, 1891
Jesus Heals a Man Born Blind	John 9	Mar. 15, 1908
The Light of the World	John 9:1–11	Sept. 5, 1875
Christ and the Man Born Blind	John 9:1–11	Feb. 24, 1895
Christ Healing the Blind Man	John 9:1–11	Mar. 12, 1899
Healing of the Man Born Blind	John 9:1–11	Mar. 19, 1905
Christ and the Blind Man	John 9:1–11, 35–38	Sept. 13, 1891
Jesus and the Blind Man	John 9:1–17	July 4, 1886
The Man Born Blind	John 9:1–17	Aug. 19, 1900
The Good Shepherd	John 10:1–11	Sept. 12, 1875
Christ the Good Shepherd	John 10:1–16	Sept. 20, 1891
Christ the Good Shepherd	John 10:1–16	Mar. 19, 1899
Jesus the Good Shepherd	John 10:1–16	Aug. 26, 1900
Jesus the Good Shepherd	John 10:1–18	July 11, 1886
Jesus the Good Shepherd	John 10:1–18	Apr. 5, 1908
Jesus the Good Shepherd	John 10:7–18	Apr. 2, 1905
The Death of Lazarus	John 11:1–16	July 18, 1886
The Raising of Lazarus	John 11:1–57	Apr. 12, 1908
The Resurrection of Lazarus	John 11:17–44	July 25, 1886
Christ Raising Lazarus	John 11:21–44	Oct. 4, 1891
The Raising of Lazarus	John 11:30–45	Mar. 3, 1895

The Raising of Lazarus (Easter)	John 11:32-45	Apr. 2, 1899
The Raising of Lazarus	John 11:32-45	Apr. 9, 1905
The Resurrection and the Life	John 11:34-44	Sept. 19, 1875
Christ Rejected (Review)	John 11:47-53	Sept. 26, 1875
The Anointing in Bethany	John 12:1-11	Apr. 9, 1899
The Supper at Bethany	John 12:1-11	Apr. 16, 1905
Jesus Anointed at Bethany	John 12:1-11	Apr. 19, 1908
Jesus Honored	John 12:1-16	Aug. 1, 1886
The Entry of Jesus into Jerusalem	John 12:12-26	Apr. 23, 1905
Greeks Seeking Jesus	John 12:20-33	Jan. 20, 1901
Gentiles Seeking Jesus	John 12:20-36	Aug. 8, 1886
Christ Foretelling His Death	John 12:20-36	Oct. 11, 1891
Jesus Lifted Up	John 12:23-33	Oct. 3, 1875
Washing the Disciples' Feet	John 13:1-9	Oct. 10, 1875
Jesus Washing the Disciples' Feet	John 13:1-14	Apr. 30, 1905
Jesus Teaching Humility	John 13:1-17	Aug. 15, 1886
Washing the Disciples' Feet	John 13:1-17	Oct. 18, 1891
Jesus Teaching Humility	John 13:1-17	Apr. 16, 1899
Jesus Teaching Humility	John 13:1-20	Apr. 26, 1908
Warning to Judas and Peter	John 13:21-38	Aug. 22, 1886
Our Heavenly Home	John 14	May 3, 1908
Many Mansions	John 14:1-7	Oct. 17, 1875
Christ Comforting His Disciples	John 14:1-3, 15-27	Oct. 25, 1891
Jesus Comforting His Disciples	John 14:1-14	Aug. 29, 1886
Jesus the Way and the Truth and the Life	John 14:1-14	Apr. 23, 1899
The Comforter Promised	John 14:15-27	Apr. 30, 1899
The Promise of the Father (Pentecost)	John 14:15-27	June 3, 1906
The Promise of the Father (Pentecost)	John 14:15-27	June 4, 1911
The Vine and the Branches	John 15:1-8	Oct. 24, 1875
The Vine and the Branches	John 15:1-11	May 7, 1899
The Vine and the Branches	John 15:1-12	May 7, 1905
Jesus the True Vine	John 15:1-16	Sept. 5, 1886
Christ the True Vine	John 15:1-16	Nov. 1, 1891
Friends and Foes of Jesus	John 15:11-19	Oct. 31, 1875
The Mission of the Holy Spirit	John 15:26—16:24	May 10, 1908
The Work of the Holy Spirit	John 16:1-15	Nov. 8, 1891
Whitsuntide	John 16:1-16	May 30, 1909
The Mission of the Spirit	John 16:5-20	Sept. 12, 1886
The Comforter Promised (Pentecost)	John 16:5-15	June 11, 1905
The Work of the Spirit	John 16:7-14	Nov. 7, 1875
Christ's Prayer for His Disciples	John 17:1-19	Nov. 15, 1891
Jesus Interceding	John 17:1-26	Sept. 19, 1886
Jesus Interceding	John 17:15-21	Nov. 14, 1875
Jesus Prays for His Followers	John 17:15-26	May 14, 1905
Christ Betrayed	John 18:1-13	Nov. 22, 1891
Jesus Betrayed	John 18:1-14	Oct. 3, 1886
Christ Betrayed and Arrested	John 18:1-14	May 14, 1899
Jesus Betrayed	John 18:1-14	Mar. 3, 1901
Jesus Betrayed and Denied	John 18:1-27	May 17, 1908
Christ Before the High Priest	John 18:15-27	May 21, 1899
Jesus Before Pilate	John 18:28-40	Oct. 10, 1886
Christ Before Pilate	John 18:28-40	May 28, 1899
Jesus Before Pilate	John 18:28-40	May 21, 1905
Jesus the King	John 18:33-38	Nov. 21, 1875
Jesus Delivered to Be Crucified	John 19:1-16	Oct. 17, 1886
Christ before Pilate	John 19:1-16	Nov. 29, 1891
Jesus Crucified	John 19:17-30	Oct. 24, 1886
Christ Crucified	John 19:17-30	Dec. 6, 1891
Christ Crucified	John 19:17-30	June 4, 1899
The Crucifixion	John 19:17-30	May 28, 1905
Jesus on the Cross	John 19:25-30	Nov. 28, 1875
Jesus' Death and Burial	John 19:17-42	May 24, 1908
Jesus Risen	John 20:1-18	Oct. 31, 1886
Christ Risen	John 20:1-18	Dec. 13, 1891
Jesus Risen from the Dead	John 20:1-18	May 31, 1908
The Resurrection Morn (Easter)	John 20:1-18	Apr. 16, 1911
Easter Lesson	John 20:6-18	Mar. 30, 1902

Jesus and Mary	John 20:11-18	Dec. 5, 1875
Jesus Appears to Mary	John 20:11-18	Apr. 14, 1901
Easter Lesson	John 20:11-18	Apr. 3, 1904
Christ Risen	John 20:11-20	June 11, 1899
The Resurrection	John 20:11-23	June 4, 1905
Jesus Appears to the Apostles	John 20:19-29	Apr. 28, 1901
Thomas Convinced	John 20:19-31	Nov. 7, 1886
Jesus Appears to the Apostles	John 20:19-31	June 7, 1908
Jesus and Thomas	John 20:24-31	Dec. 12, 1875
The Risen Christ and His Disciples	John 21:1-14	Dec. 20, 1891
The Risen Christ by the Sea of Galilee	John 21:1-25	June 14, 1908
Peter and the Risen Lord	John 21:4-17	June 16, 1895
Peter Restored	John 21:4-19	Nov. 14, 1886
Jesus and Peter	John 21:15-22	Dec. 19, 1875
Jesus and Peter	John 21:15-22	May 5, 1901
Jesus Ascends into Heaven	Acts 1:1-11 (Luke 24:44-53)	May 19, 1901
The Promise of Power	Acts 1:1-11	Jan. 5, 1902
The Ascending Lord	Acts 1:1-12	Apr. 2, 1876
The Ascension of Christ	Acts 1:1-12	July 3, 1892
The Ascending Lord	Acts 1:1-14	Jan. 7, 1883
Christ's Ascension	Acts 1:1-14	Jan. 3, 1897
The Ascension of Our Lord	Acts 1:1-14	Jan. 3, 1909
The Day of Pentecost	Acts 2:1-11	Apr. 9, 1876
The Holy Spirit Given	Acts 2:1-11	May 26, 1901
The Promise of Power Fulfilled	Acts 2:1-11	Jan. 12, 1902
The Day of Pentecost (Whitsunday)	Acts 2:1-11	May 22, 1904
Whitsunday Lesson	Acts 2:1-11	May 19, 1907
Whitsunday Lesson	Acts 2:1-11	June 2, 1912
The Descent of the Spirit	Acts 2:1-12	July 10, 1892
The Holy Spirit Given	Acts 2:1-13	Jan. 10, 1897
The Descending Spirit	Acts 2:1-16	Jan. 14, 1883
Whitsuntide Lesson	Acts 2:1-21	June 7, 1908
The Descent of the Holy Spirit	Acts 2:1-21	Jan. 10, 1909
Peter's Defense	Acts 2:12-28	Apr. 16, 1876
The Exalted Saviour	Acts 2:32-41	Jan. 7, 1872
A Multitude Converted	Acts 2:32-47	Jan. 17, 1897
The Early Christian Church	Acts 2:37-47	Apr. 23, 1876
The Believing People	Acts 2:37-47	Jan. 21, 1883
The First Christian Church	Acts 2:37-47	July 17, 1892
The Early Christian Church	Acts 2:37-47	Jan. 19, 1902
The Beginnings of the Christian Church	Acts 2:22-47	Jan. 17, 1909
The Lame Man Healed	Acts 3:1-10	Jan. 26, 1902
The Lame Man Healed	Acts 3:1-11	Apr. 30, 1876
The Healing Power	Acts 3:1-11	Jan. 28, 1883
The Lame Man Healed	Acts 3:1-16	July 24, 1892
The Lame Man Healed	Acts 3:1-16	Jan. 24, 1897
The Lame Man Healed	Acts 3:1-26	Jan. 24, 1909
The Prince of Life	Acts 3:12-21	Feb. 4, 1883
The Power of Jesus' Name	Acts 3:12-26	May 7, 1876
The First Persecution	Acts 4:1-12	Feb. 2, 1902
None Other Name	Acts 4:1-14	Feb. 11, 1883
The Boldness of Peter and John	Acts 4:1-14	Jan. 31, 1897
Peter and John before the Council	Acts 4:1-18	July 31, 1892
The Trial of Peter and John	Acts 4:1-31	Jan. 31, 1909
Christian Courage	Acts 4:8-22	May 14, 1876
Christian Courage	Acts 4:18-31	Feb. 18, 1883
The Apostles' Confidence in God	Acts 4:19-31	Aug. 7, 1892
Christian Fellowship	Acts 4:23-37	May 21, 1876
True and False Giving	Acts 4:32-5:11	Feb. 7, 1897
True and False Brotherhood	Acts 4:32-5:11	Feb. 7, 1909
Lying unto God	Acts 5:1-11	May 28, 1876
Ananias and Sapphira	Acts 5:1-11	Feb. 25, 1883
Ananias and Sapphira	Acts 5:1-11	Aug. 14, 1892

The Sin of Lying	Acts 5:1-11	Feb. 9, 1902
The Apostles in Prison	Acts 5:12-26	June 4, 1876
Persecution Renewed	Acts 5:17-32	Mar. 4, 1883
The Prison Opened	Acts 5:17-32	Feb. 14, 1897
The Apostles Imprisoned	Acts 5:17-42	Feb. 14, 1909
The Apostles Persecuted	Acts 5:25-41	Aug. 21, 1892
The Apostles before the Council	Acts 5:27-42	June 11, 1876
The Second Persecution	Acts 5:32-42	Feb. 16, 1902
The Seven Chosen	Acts 6:1-15	June 18, 1876
The Seven Chosen	Acts 6:1-15	Mar. 11, 1883
Stephen the First Christian Martyr	Acts 6:1-8:3	Feb. 21, 1909
The Arrest of Stephen	Acts 6:7-15	Feb. 23, 1902
The First Christian Martyr	Acts 6:8-15; 7:54-60	Feb. 21, 1897
Stephen's Defense	Acts 7:1-19	Oct. 1, 1876
Stephen's Defense	Acts 7:35-50	Oct. 8, 1876
Stephen's Martyrdom	Acts 7:51-60	Oct. 15, 1876
The Stoning of Stephen	Acts 7:54-8:2	Mar. 2, 1902
The First Christian Martyr	Acts 7:54-60; 8:1-4	Mar. 18, 1883
The First Christian Martyr	Acts 7:54-60; 8:1-4	Aug. 28, 1892
The Disciples Dispersed	Acts 8:1-17	Feb. 28, 1897
The Disciples Scattered	Acts 8:3-13	Mar. 9, 1902
The Gospel in Samaria	Acts 8:4-25	Feb. 28, 1909
Philip Preaching at Samaria (Missionary)	Acts 8:5-25	Sept. 4, 1892
Simon the Sorcerer	Acts 8:9-25	Oct. 22, 1876
Simon the Sorcerer	Acts 8:14-25	Apr. 1, 1883
Philip and the Ethiopian	Acts 8:26-40	Oct. 29, 1876
Philip and the Ethiopian	Acts 8:26-40	Apr. 8, 1883
Philip and the Ethiopian	Acts 8:26-40	Sept. 11, 1892
The Ethiopian Convert	Acts 8:26-40	Mar. 7, 1897
Philip and the Ethiopian	Acts 8:26-40	Mar. 7, 1909
The Ethiopian Converted	Acts 8:29-39	Mar. 16, 1902
Saul of Tarsus Converted	Acts 9:1-12	Apr. 6, 1902
Saul, the Persecutor, Converted	Acts 9:1-12, 17-20	Mar. 14, 1897
Saul's Conversion	Acts 9:1-18	Nov. 5, 1876
Saul's Conversion	Acts 9:1-18	Apr. 15, 1883
Saul of Tarsus Converted	Acts 9:1-20	Oct. 2, 1892
The Conversion of Saul	Acts 9:1-30	Apr. 18, 1909
Saul's Early Ministry	Acts 9:19-30	Nov. 12, 1876
Saul Preaching Christ	Acts 9:19-31	Apr. 22, 1883
Dorcas Restored to Life	Acts 9:31-43	Nov. 19, 1876
Aeneas and Dorcas	Acts 9:31-43	Mar. 14, 1909
Peter Working Miracles	Acts 9:32-43	Apr. 29, 1883
Dorcas Raised to Life	Acts 9:32-43	Oct. 9, 1892
Peter Working Miracles	Acts 9:32-43	Apr. 4, 1897
Peter, Aeneas and Dorcas	Acts 9:32-43	Apr. 13, 1902
Peter's Vision	Acts 10:1-20	Nov. 26, 1876
Peter's Vision	Acts 10:1-20	Oct. 16, 1892
Peter and Cornelius	Acts 10:1-48	Apr. 4, 1909
Missionary Lesson	Acts 10:25-35	Sept. 27, 1891
Peter Preaching to the Gentiles	Acts 10:30-44	May 6, 1883
Conversion of Cornelius	Acts 10:30-44	Apr. 11, 1897
Peter at Caesarea	Acts 10:30-48	Oct. 23, 1892
Peter and Cornelius	Acts 10:34-44	Apr. 20, 1902
The Gentiles Received	Acts 10:34-48	Dec. 3, 1876
Gentiles Received into the Church	Acts 11:4-15	Apr. 27, 1902
Gentiles Converted at Antioch	Acts 11:19-26	Apr. 18, 1897
Spread of the Gospel	Acts 11:19-30	Dec. 10, 1876
The Spread of the Gospel	Acts 11:19-30	May 13, 1883
The Gospel Preached at Antioch	Acts 11:19-30	Oct. 30, 1892
The Church at Antioch in Syria	Acts 11:19-30	May 4, 1902
The Gospel in Antioch	Acts 11:19-30; 12:25	Apr. 25, 1909
Peter Delivered from Prison	Acts 12:1-9	May 11, 1902
Peter's Release	Acts 12:1-17	Dec. 17, 1876
Herod and Peter	Acts 12:1-17	May 20, 1883
Peter Delivered from Prison	Acts 12:1-17	Nov. 6, 1892
Peter Delivered from Prison	Acts 12:1-19	Apr. 11, 1909
Peter Delivered from Prison	Acts 12:5-17	Apr. 25, 1897

Paul and Barnabas in Cyprus	Acts 13:1-12	May 27, 1883
The Early Christian Missionaries	Acts 13:1-12	May 13, 1902
Paul's First Missionary Journey—Cyprus	Acts 13:1-12	May 2, 1909
Paul in Cyprus	Acts 13:1-13	July 1, 1877
The First Christian Missionaries	Acts 13:1-13	Nov. 13, 1892
Paul Begins His First Missionary Journey	Acts 13:1-13	May 2, 1897
At Antioch	Acts 13:13-16, 43-52	June 3, 1883
Paul's First Missionary Journey—Antioch in Pisidia	Acts 13:13-52	May 9, 1909
Paul Preaching to the Jews	Acts 13:26-39	May 9, 1897
Paul at Antioch	Acts 13:26-41	July 8, 1877
Paul's First Missionary Sermon	Acts 13:26-43	Nov. 20, 1892
Turning of the Gentiles	Acts 13:42-52	July 15, 1877
Paul at Antioch in Pisidia	Acts 13:43-52	May 25, 1902
The Apostles Turning to the Gentiles	Acts 13:44-14:7	Nov. 27, 1892
At Iconium and Lystra	Acts 14:1-18	June 10, 1883
Paul's First Missionary Journey—Iconium and Lystra	Acts 14:1-28	May 16, 1909
Paul at Lystra	Acts 14:8-19	June 1, 1902
Paul at Lystra	Acts 14:8-20	July 22, 1877
Work Among the Gentiles	Acts 14:8-22	Dec. 4, 1892
Paul Preaching to the Gentiles	Acts 14:11-22	May 16, 1897
End of First Missionary Journey	Acts 14:19-28	June 17, 1883
The Conference at Jerusalem	Acts 15:1-6, 22-29	May 23, 1897
The Conference at Jerusalem	Acts 15:1-11	Jan. 6, 1884
The Council at Jerusalem	Acts 15:1-35	May 23, 1909
The Apostolic Council	Acts 15:12-29	Dec. 11, 1892
The Yoke Broken	Acts 15:22-31	July 29, 1877
The Council at Jerusalem	Acts 15:22-33	June 8, 1902
Paul's Second Missionary Journey	Acts 15:35-41; 16:1-10	Feb. 3, 1884
Paul's Second Missionary Journey—Antioch to Philippi	Acts 15:36-16:15	July 4, 1909
Paul Sent to Macedonia	Acts 16:1-15	Aug. 5, 1877
Paul Called to Europe	Acts 16:6-15	July 2, 1893
First Converts in Europe	Acts 16:6-15	July 4, 1897
Paul Crosses to Europe	Acts 16:6-15	June 15, 1902
The Conversion of Lydia	Acts 16:11-24	Feb. 10, 1884
Paul's Second Missionary Journey—The Philippian Jailer	Acts 16:16-40	July 11, 1909
Paul at Philippi	Acts 16:19-34	July 9, 1893
Paul and Silas in Prison	Acts 16:22-34	Aug. 12, 1877
Paul and the Philippian Jailer	Acts 16:22-34	July 11, 1897
Paul and Silas at Philippi	Acts 16:22-34	Jan. 4, 1903
The Conversion of the Jailer	Acts 16:25-40	Feb. 17, 1884
Paul at Thessalonica and Berea	Acts 17:1-12	July 18, 1897
Paul at Thessalonica and Berea	Acts 17:1-12	Jan. 18, 1903
Thessalonians and Bereans	Acts 17:1-14	Aug. 19, 1877
Thessalonians and Bereans	Acts 17:1-14	Feb. 24, 1884
Paul's Second Missionary Journey—Thessalonica and Berea	Acts 17:1-15	July 18, 1909
Paul's Second Missionary Journey—Athens	Acts 17:16-34	July 25, 1909
Paul at Athens	Acts 17:22-31	July 16, 1893
Paul at Athens	Acts 17:22-34	Aug. 26, 1877
Paul at Athens	Acts 17:22-34	Mar. 2, 1884
Paul Preaching in Athens	Acts 17:22-34	July 25, 1897
Paul at Athens	Acts 17:22-34	Feb. 1, 1903
Paul at Corinth	Acts 18:1-11	Sept. 2, 1877
Paul at Corinth	Acts 18:1-11	July 23, 1893
Paul's Ministry in Corinth	Acts 18:1-11	Aug. 1, 1897
The Church at Corinth Founded	Acts 18:1-11	Feb. 8, 1903
Paul at Corinth	Acts 18:1-17	Mar. 9, 1884
Close of Paul's Second Missionary Journey	Acts 18:1-22	Aug. 1, 1909
Paul's Third Missionary Journey	Acts 18:23-28; 19:1-7	Apr. 6, 1884
Paul's Third Missionary Journey—Ephesus	Acts 18:23-19:22	Aug. 15, 1909
Paul and Apollos	Acts 18:24-19:6	Mar. 1, 1903
Paul at Ephesus	Acts 19:1-12	Sept. 9, 1877
Paul at Ephesus	Acts 19:1-12	July 30, 1893

Paul at Ephesus	Acts 19:8-22	Apr. 13, 1884
Paul at Ephesus	Acts 19:13-20	Mar. 8, 1903
Power of the Word	Acts 19:17-28	Sept. 16, 1877
Paul Opposed at Ephesus	Acts 19:21-34	Aug. 29, 1897
The Uproar at Ephesus	Acts 19:23-41; 20:1, 2	May 18, 1884
Paul's Third Missionary Journey—The Riot in Ephesus	Acts 19:23-20:1	Aug. 22, 1909
The Riot at Ephesus	Acts 19:29-40	Mar. 15, 1903
Paul at Troas	Acts 20:2-16	Jan. 4, 1885
Paul's Third Missionary Journey—Farewells	Acts 20:2-38	Sept. 5, 1909
Paul at Miletus	Acts 20:17-27	Jan. 11, 1885
Paul at Miletus	Acts 20:17-32	Sept. 23, 1877
Paul at Miletus	Acts 20:22-35	Aug. 6, 1893
Paul's Address to the Ephesian Elders	Acts 20:22-35	Sept. 19, 1897
Paul's Farewell	Acts 20:28-38	Jan. 18, 1885
Paul's Farewell to Ephesus	Acts 20:28-38	Apr. 5, 1903
Paul Going to Jerusalem	Acts 21:1-14	Jan. 25, 1885
Paul's Last Journey to Jerusalem	Acts 21:1-15	Oct. 3, 1897
Close of Paul's Third Missionary Journey	Acts 21:1-17	Sept. 12, 1909
Paul's Journey to Jerusalem	Acts 21:3-12	Apr. 26, 1903
Paul at Caesarea	Acts 21:8-15	Oct. 7, 1877
Paul a Prisoner—The Arrest	Acts 21:17-22:29	Oct. 3, 1909
Paul at Jerusalem	Acts 21:15-26	Feb. 1, 1885
Paul at Jerusalem	Acts 21:27-39	Oct. 14, 1877
Paul at Jerusalem	Acts 21:27-39	Aug. 13, 1893
Paul Assailed	Acts 21:27-40	Feb. 8, 1885
Paul Arrested	Acts 21:30-39	May 3, 1903
Paul's Defense	Acts 22:1-21	Feb. 15, 1885
Jesus Appears to Paul	Acts 22:6-16	June 9, 1901
Paul and the Bigoted Jews	Acts 22:17-30	Oct. 21, 1877
Paul a Prisoner at Jerusalem	Acts 22:17-30	Oct. 10, 1897
Paul a Prisoner—The Plot	Acts 22:30-23:35	Oct. 10, 1909
Paul Before the Council	Acts 23:1-11	Oct. 28, 1877
Paul Before the Council	Acts 23:1-11	Feb. 22, 1885
The Plot Against Paul	Acts 23:12-22	May 10, 1903
Paul Sent to Felix	Acts 23:12-24	Mar. 1, 1885
Paul a Prisoner—Before Felix	Acts 24	Oct. 17, 1909
Paul Before Felix	Acts 24:10-16, 24-26	May 17, 1903
Paul Before Felix	Acts 24:10-25	Nov. 4, 1877
Paul Before Felix	Acts 24:10-25	Aug. 20, 1893
Paul Before the Roman Governor	Acts 24:10-25	Oct. 17, 1897
Paul Before Felix	Acts 24:10-27	Mar. 8, 1885
Paul a Prisoner—Before Festus and Agrippa	Acts 25:6-12; 26	Oct. 24, 1909
Paul Before Agrippa	Acts 26:1-18	Mar. 15, 1885
Paul Before Agrippa	Acts 26:6-20	Nov. 11, 1877
Paul Before Agrippa	Acts 26:19-29	May 24, 1903
Paul Vindicated	Acts 26:19-32	Mar. 22, 1885
Paul Before Agrippa	Acts 26:19-32	Aug. 27, 1893
Paul Before King Agrippa	Acts 26:19-32	Oct. 24, 1897
Almost Persuaded	Acts 26:21-29	Nov. 18, 1877
Paul's Voyage	Acts 27:1, 2, 14-26	Apr. 5, 1885
Paul a Prisoner—The Voyage	Acts 27:1-26	Oct. 31, 1909
Paul's Voyage and Shipwreck	Acts 27:13-26	Oct. 31, 1897
Paul in the Storm	Acts 27:14-26	Nov. 25, 1877
Paul's Shipwreck	Acts 27:27-44	Apr. 12, 1885
Paul a Prisoner—The Shipwreck	Acts 27:27-28:10	Nov. 7, 1909
Paul Shipwrecked	Acts 27:30-44	Sept. 3, 1893
The Deliverance	Acts 27:33-44	Dec. 2, 1877
Paul's Voyage and Shipwreck	Acts 27:33-44	June 7, 1903
Paul in Melita	Acts 28:1-10	Dec. 9, 1877
Paul Going to Rome	Acts 28:1-15	Apr. 19, 1885
Paul in Melita and Rome	Acts 28:1-16	Nov. 7, 1897
Paul at Rome	Acts 28:16-24, 30, 31	June 14, 1903
Paul a Prisoner—In Rome	Acts 28:11-31	Nov. 14, 1909
Paul at Rome	Acts 28:16-31	Dec. 16, 1877
Paul at Rome	Acts 28:16-31	Apr. 26, 1885
Paul's Ministry in Rome	Acts 28:17-31	Nov. 14, 1897

Paul at Rome	Acts 28:20–31	Sept. 10, 1893
The Power of the Gospel	Rom. 1:8–17	Oct. 1, 1893
Redemption in Christ	Rom. 3:19–26	Oct. 8, 1893
Justification by Faith	Rom. 3:19–31	June 8, 1884
Peace with God	Rom. 5:1–10	July 7, 1872
Peace with God	Rom. 5:1–10	July 6, 1879
Justification by Faith	Rom. 5:1–11	Oct. 15, 1893
The Life-Giving Spirit	Rom. 8:1–14	May 31, 1903
The Contrast	Rom. 8:6–18	July 14, 1872
The Security of Believers	Rom. 8:28–39	July 13, 1879
The Blessedness of Believers	Rom. 8:28–39	June 15, 1884
Faith and Confession	Rom. 10:4–13	July 21, 1872
A Living Sacrifice	Rom. 12:1–8	July 28, 1872
Christian Living	Rom. 12:1–15	Oct. 22, 1893
Christian Living	Rom. 12:9–21	Aug. 4, 1872
Christian Living	Rom. 12:9–21	Sept. 12, 1897
Obedience to Law	Rom. 13:1–10	June 22, 1884
The Law of Love (Tem.)	Rom. 13:7–14	Apr. 19, 1903
The Law of Love	Luke 6:27–38; Rom. 13:8–10	May 12, 1912
Love Fulfilling the Law	Rom. 13:8–14	Aug. 11, 1872
Temperance Lesson	Rom. 13:8–14	Sept. 25, 1887
Purity of Life (Tem.)	Rom. 13:8–14	Mar. 24, 1895
Temperance Lesson	Rom. 13:8–14	June 22, 1902
Temperance Lesson	Rom. 13:8–14	June 27, 1909
Accountability to God	Rom. 14:7–13	Aug. 18, 1872
Personal Responsibility (Tem.)	Rom. 14:10–21	June 20, 1897
Paul on Self-Denial (World's Tem. Lesson)	Rom. 14:10–21	Nov. 28, 1909
Temperance Lesson	Rom. 14:12–23	Dec. 25, 1892
Personal Responsibility (Tem.)	Rom. 14:12–23	Sept. 17, 1893
World's Temperance Sunday	Rom. 14:12–23	Nov. 20, 1904
World's Temperance Sunday	Rom. 14:12–23	Nov. 24, 1907
Help One Another	Rom. 15:1–7	Aug. 25, 1872
Paul's Preaching	1 Cor. 1:17–31	Apr. 20, 1884
The Cross	1 Cor. 1:18–25	Sept. 1, 1872
Husbandmen and Builders	1 Cor. 3:6–15	Sept. 8, 1872
The Temple of God	1 Cor. 3:16–23	Sept. 15, 1872
Abstinence for the Sake of Others	1 Cor. 8:1–13	Apr. 27, 1884
Temperance Lesson	1 Cor. 8:1–13	June 24, 1888
Abstinence for the Sake of Others (Tem.)	1 Cor. 8:1–13	Oct. 29, 1893
Abstaining for the Sake of Others (Tem.)	1 Cor. 8:1–13	Aug. 15, 1897
Temperance Lesson	1 Cor. 8:4–13	June 30, 1889
Christian Self-Control (Tem.)	1 Cor. 8:4–13	Feb. 15, 1903
Christian Self-Restraint (Tem.)	1 Cor. 9:19–27	Mar. 21, 1897
The Race and the Prize (Tem.)	1 Cor. 9:22–27	Sept. 25, 1881
Abstinence for the Sake of Others (Tem.)	1 Cor. 10:23–33	Nov. 26, 1905
Temperance Lesson	1 Cor. 10:23–33	June 30, 1907
Temperance Lesson	1 Cor. 10:23–33	Sept. 26, 1909
The Lord's Supper Profaned (Tem.)	1 Cor. 11:20–34	Sept. 25, 1892
Whitsuntide Lesson—The Work of the Spirit	1 Cor. 12:1–21	May 15, 1910
Christian Love	1 Cor. 13:1–13	July 20, 1879
Christian Love	1 Cor. 13:1–13	May 4, 1884
The Excellence of Christian Love	1 Cor. 13:1–13	Aug. 22, 1897
Charity the Greatest	1 Cor. 13:1–13	Sept. 22, 1872
Christian Love	1 Cor. 13:1–13	Feb. 22, 1903
Paul on Christian Love	1 Cor. 13:1–13	Aug. 29, 1909
Easter Lesson	1 Cor. 15:3–14	Apr. 14, 1895
The Appearances of the Risen Lord (Easter)	1 Cor. 15:1–11	Apr. 7, 1912
The Resurrection	1 Cor. 15:12–26	Nov. 5, 1893
Easter Lesson	1 Cor. 15:12–28	Apr. 11, 1909
The Resurrection (Easter)	1 Cor. 15:12–26	Apr. 18, 1897
The Resurrection (Easter)	1 Cor. 15:20, 21, 50–58	Apr. 12, 1903
Easter Lesson	1 Cor. 15:12–21, 55–58	Mar. 31, 1907

Victory Over Death	1 Cor. 15:50–58	July 27, 1879
Victory Over Death	1 Cor. 15:50–58	May 11, 1884
The Ministry of Reconciliation	2 Cor. 5:14–21	Aug. 3, 1879
The Grace of Liberality	2 Cor. 8:1–12	Nov. 12, 1893
Paul on the Grace of Giving	2 Cor. 8:1–15	Dec. 5, 1909
Gentiles Giving for Jewish Christians	2 Cor. 9:1–11	Sept. 5, 1897
Liberal Giving	2 Cor. 9:1–15	May 25, 1884
Paul's Story of His Life	2 Cor. 11:21—12:10	Nov. 21, 1909
The Power of Christ	2 Cor. 12:1–10	Jan. 21, 1872
Christian Liberty	Gal. 4:1–16	June 1, 1884
Temperance Lesson	Gal. 5:15–26	Sept. 25, 1910
Temperance Lesson	Gal. 5:16–26	Mar. 25, 1888
Temperance Lesson	Gal. 5:15–26; 6:7–8	Sept. 30, 1906
The Fruit of the Spirit	Gal. 5:22–26; 6:1–9	Aug. 10, 1879
Temperance Lesson	Gal. 6:1–10	Mar. 30, 1890
Paul's Message to the Ephesians	Eph. 2:1–10	Mar. 22, 1903
Imitation of Christ	Eph. 4:20–32	Nov. 19, 1893
Temperance Lesson	Eph. 5:6–20	June 28, 1908
Temperance Lesson	Eph. 5:11–21	Mar. 23, 1902
Temperance Lesson	Eph. 5:11–21	June 23, 1912
Temperance Lesson	Eph. 5:15–21	Mar. 31, 1889
Obedience	Eph. 6:1–13	May 3, 1885
The Christian Armor	Eph. 6:10–20	Aug. 17, 1879
The Christian Armor	Eph. 6:10–20	Nov. 21, 1897
Christ's Humility and Exaltation	Phil. 2:1–11	Dec. 5, 1897
The Mind of Christ	Phil. 2:1–13	Aug. 24, 1879
Christ Our Example	Phil. 2:5–16	May 10, 1885
Christian Living	Phil. 4:1–13	Jan. 11, 1903
Christian Contentment	Phil. 4:4–13	May 17, 1885
The New Life in Christ (Tem.)	Col. 3:1–15	June 18, 1899
The Christian Home	Col. 3:12–25	Nov. 26, 1893
Practical Religion	Col. 3:16–25	Aug. 31, 1879
Missionary Lesson	1 Thes. 1:1–10	Sept. 30, 1888
Working and Waiting for Christ	1 Thes. 4:9—5:2	Aug. 8, 1897
The Coming of the Lord	1 Thes. 4:13–18	Sept. 7, 1879
The Coming of the Lord	1 Thes. 4:13–18; 5:1–8	Mar. 16, 1884
Paul's Instructions to the Thessalonians	1 Thes. 5:12–24	Aug. 8, 1909
Paul's Counsel to the Thessalonians	1 Thes. 5:14–28	Jan. 25, 1903
Christian Diligence	2 Thes. 3:1–18	Mar. 23, 1884
The Faithful Saying	1 Tim. 1:15–20; 2:1–6	May 24, 1885
The Christian in the World	1 Tim. 6:6–16	Sept. 14, 1879
Paul's Advice to Timothy	2 Tim. 1:1–7; 3:14–17	June 13, 1897
Paul's Charge to Timothy	2 Tim. 3:14–17; 4:1–8	May 31, 1885
Paul's Charge to Timothy	2 Tim. 3:14—4:8	June 21, 1903
Paul's Last Words	2 Tim. 4:1–8	Dec. 23, 1877
Paul's Last Words	2 Tim. 4:1–8, 16–18	Dec. 12, 1897
Paul's Last Words	2 Tim. 4:1–18	Dec. 12, 1909
Sober Living (Tem.)	Titus 2:1–15	Nov. 25, 1900
The Christian Citizen	Titus 3:1–9	Sept. 21, 1879
A Christmas Lesson	Heb. 1:1–9	Dec. 25, 1898
God's Message by His Son	Heb. 1:1–8; 2:1–4	June 7, 1885
Our Great High Priest	Heb. 4:14–16; 5:1–6	Oct. 5, 1879
The Types Explained	Heb. 9:1–12	Oct. 12, 1879
The Priesthood of Christ	Heb. 9:1–12	June 14, 1885
Jesus Our High Priest in Heaven	Heb. 9:11–14, 24–28	June 2, 1901

The Living Mediator	Heb. 9:23–28	Jan. 14, 1872
The Triumphs of Faith	Heb. 11:1–10	Oct. 19, 1879
Heroes of Faith	Heb. 11:1–40	June 13, 1909
Hearing and Doing	James 1:16–27	Jan. 13, 1884
Grateful Obedience	James 1:16–27	Dec. 3, 1893
Christian Faith Leads to Good Works	James 2:14–23	May 30, 1897
Faith and Works	James 2:14–26	Oct. 26, 1879
Believing and Doing	James 2:14–26	May 30, 1909
The Power of the Tongue	James 3:1–12	June 6, 1909
Sins of the Tongue	James 3:1–13	June 6, 1897
The Power of the Tongue	James 3:1–18	Jan. 20, 1884
Living as in God's Sight	James 4:7–17	Jan. 27, 1884
The Heavenly Inheritance	1 Peter 1:1–12	Dec. 10, 1893
The Perfect Pattern	1 Peter 2:19–25	Nov. 2, 1879
Salutary Warnings (Tem.)	1 Peter 4:1–8	Nov. 28, 1897
Abstinence from Evi (Tem.)	1 Peter 4:1–11	Sept. 20, 1903
Christian Progress	2 Peter 1:1–11	June 21, 1885
The Perfect Saviour	1 John 1:1–10	Nov. 9, 1879
Walking in the Light	1 John 1:5–10; 2:1–6	Nov. 21, 1886
John's Message About Sin and Salvation	1 John 1:5—2:6	Dec. 19, 1897
The Love of the Father	1 John 4:7–16	Nov. 16, 1879
God's Love in the Gift of His Son (Christmas)	1 John 4:9–16	Dec. 26, 1897
John's Vision of Christ	Rev. 1:4–18	Nov. 28, 1886
The Glorified Saviour	Rev. 1:9–20	Dec. 17, 1893
Jesus Appears to John	Rev. 1:9–20	June 16, 1901
The Glorified Saviour	Rev. 1:10–20	Nov. 23, 1879
The Message of the Risen Christ	Rev. 1:10–20	June 11, 1905
The Glorified Son of Man	Rev. 1:12–20	Jan. 28, 1872
To the Church of Ephesus	Rev. 2:1–7	Feb. 4, 1872
To the Church of Smyrna and Pergamos	Rev. 2:8–17	Feb. 11, 1872
To the Church of Sardis	Rev. 3:1–6	Feb. 18, 1872
The Message to the Churches	Rev. 3:1–13	Nov. 30, 1879
To the Church of Philadelphia	Rev. 3:7–13	Feb. 25, 1872
To the Church of Laodicea	Rev. 3:14–22	Mar. 3, 1872
The Sealed Book	Rev. 5:1–14	Mar. 10, 1872
The Heavenly Song	Rev. 5:1–14	Dec. 7, 1879
Worshipping God and the Lamb	Rev. 5:1–14	Dec. 5, 1886
The Lamb in the Midst of the Throne	Rev. 7:9–17	Mar. 17, 1872
The Saints in Heaven	Rev. 7:9–17	Dec. 12, 1886
A New Heaven and a New Earth (Tem.)	Rev. 21:1–7, 22–27	June 23, 1901
The Heavenly City	Rev. 21:21–29; 22:1–5	Dec. 14, 1879
The Heavenly Home	Rev. 22:1–11	June 18, 1905
The Great Invitation	Rev. 22:8–21	Dec. 19, 1886
The Great Invitation (Missionary)	Rev. 22:8–21	Dec. 24, 1893
Alpha and Omega	Rev. 22:10–17	Mar. 24, 1872
The Last Words	Rev. 22:10–21	Dec. 21, 1879

II. SPECIAL PRIMARY AND ADVANCED COURSES.

OPTIONAL PRIMARY LESSONS FOR 1896.

(Issued in 1895.)

NOTE.—This list of optional primary lessons is prepared by the International Lesson Committee in response to a request from many primary workers who wish a separate primary course, while the Committee still believe in the wisdom of *one uniform lesson for all.*

In selecting Scriptures to be read and studied in connection with these lessons, the Committee have given several for the teacher's study.

FIRST QUARTER.

1. January 5.—OUR HEAVENLY FATHER. Matt. 6: 9–15; Ps. 103; Luke 11: 1–13. *Golden Text:* Our Father which art in heaven, Hallowed be thy name. Matt. 6: 9.
2. January 12.—GOD THE CREATOR. Gen. 1: 1–25; Ps. 19; Ps. 104; John 1: 1–3. *Golden Text:* In the beginning God created the heaven and the earth. Gen. 1: 1.
3. January 19.—THE CREATION OF MAN. Gen. 1: 26–28; 2: 7; Ps. 100: 3; Acts 17: 24–26. *Golden Text:* The Lord he is God; it is he that made us, and not we ourselves. Ps. 100: 3 (middle clause).
4. January 26.—THE GARDEN OF EDEN. Gen. 2: 8–17; Rev. 22: 1–5. *Golden Text:* And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. Gen. 2: 15.
5. February 2.—THE FAMILY. Gen. 2: 18–24; Eph. 6: 1–9; Col. 3: 18–25. *Golden Text:* Let us love one another: for love is of God. 1 John 4: 7.
6. February 9.—LOVE IN THE FAMILY. Ex. 20: 12; Gen. 45: 1–15; Rom. 12: 9, 10; Eph. 5: 25, 28. *Golden Text:* Be ye kind one to another, tender-hearted, forgiving one another. Eph. 4: 32.
7. February 16.—OBEDIENCE TO PARENTS. Gen. 18: 17–19; Luke 2: 51, 52; Prov. 6: 20–23; 2 Tim. 1: 5; 3: 14, 15. *Golden Text:* Children, obey your parents in the Lord: for this is right. Eph. 6: 1.
8. February 23.—GOD'S VOICE. Gen. 3: 8–10; 12: 1–3; Ex. 3: 1–6; 1 Sam. 3: 1–10. *Golden Text:* I will hear what God the Lord will speak. Ps. 85: 8.

9. March 1.—God's Word. Ps. 119: 89–105; 2 Tim. 3: 14–16; 1 Peter 1: 23–25; John 17: 17. *Golden Text:* The word of our God shall stand for ever. Isa. 40: 8.
10. March 8. God's Love. John 10: 1–15; Luke 15: 11–32. *Golden Text:* Herein is love, not that we loved God, but that he loved us. 1 John 4: 10 (first clause).
11. March 15.—God's Gift. John 3: 11–18; 1 John 4: 9–21. *Golden Text:* For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16.
12. March 22.—Jesus the Saviour. Luke 2: 8–14; 19: 10; Rom. 3: 24–26. *Golden Text:* Christ Jesus came into the world to save sinners. 1 Tim. 1: 15.
13. March 29.—Review. *Golden Text:* Remember now thy Creator in the days of thy youth. Eccl. 12: 1.

Second Quarter.

1. April 5.—God's Care for All. Ps. 145: 9–16; 65: 9–13; Matt. 5: 43–48. *Golden Text:* Praise the Lord for his goodness, and for his wonderful works to the children of men. Ps. 107: 8.
2. April 12.—God's Care for Us. Matt. 6: 24–34; Ps. 23; Phil. 4: 6, 19; 1 Peter 5: 6, 7. *Golden Text:* Your heavenly Father knoweth that ye have need of all these things. Matt. 6: 32.
3. April 19.—The Story of Elijah. 1 Kings 17: 1–16. *Golden Text:* Seek ye the kingdom of God; and all these things shall be added unto you. Luke 12: 31.
4. April 26.—The Ten Commandments. Ex. 20: 1–17; Deut. 5: 6–21. *Golden Text:* Thy word have I hid in mine heart, that I might not sin against thee. Ps. 119: 11.
5. May 3.—The Law of Love. Matt. 22: 35–40; John 13: 34, 35; 14: 21–24. *Golden Text:* If ye love me, keep my commandments. John 14: 15.
6. May 10.—David and Jonathan. 1 Sam. 20; 2 Sam. 1: 26. *Golden Text:* Greater love hath no man than this, that a man lay down his life for his friends. John 15: 13.
7. May 17.—Great Promises. Gen. 17: 1–8; Matt. 1: 21; John 3: 16, 36. *Golden Text:* He is faithful that promised. Heb. 10: 23.
8. May 24.—Other Precious Promises. Ps. 34: 3–7; 50: 14, 15; Matt. 6: 33; 11 28–30; John 11: 25, 26; 14: 1–3; Heb. 13: 5. *Golden Text:* What he had promised, he was able also to perform. Rom. 4: 21.

9. May 31.—Prayer—Asking God. Matt. 7: 6–11; Luke 7: 1–10; 11: 1–13; Acts 16: 25–34. *Golden Text:* Ask, and it shall be given you; seek, and ye shall find. Matt. 7: 7.
10. June 7.—The Praying Daniel. Dan. 2: 17–23; 6: 10–23. *Golden Text:* Thy Father which seeth in secret shall reward thee openly. Matt. 6: 6.
11. June 14.—Thanking God. Ps. 31: 1–15; Ps. 148; Eph. 5: 19, 20; Phil. 4: 6, 7. *Golden Text:* Be thankful unto him, and bless his name. Ps. 100: 4.
12. June 21.—David Praising God. 2 Sam. 7; Ps. 138; Ps. 145. *Golden Text:* Every day will I bless thee; and I will praise thy name for ever and ever. Ps. 145: 2.
13. June 28.—Review. *Golden Text:* All thy works shall praise thee, O Lord; and thy saints shall bless thee. Ps. 145: 10.

Third Quarter.

1. July 5.—Loving God. Deut. 6: 4, 5; Ps. 116: 1, 2; Luke 7: 47; Rom. 8: 28; 1 Peter 1: 8. *Golden Text:* We love him, because he first loved us. 1 John 4: 19.
2. July 12.—Obeying God. Deut. 6: 6–9; Josh. 24: 14, 15; 1 Sam. 15: 22; Ps. 103: 17, 18; John 14: 23; Rev. 22: 14. *Golden Text:* He that hath my commandments and keepeth them, he it is that loveth me. John 14: 21 (first clause).
3. July 19.—Love and Kindness to All. Matt. 6: 14, 15; Matt. 26: 51, 52; Luke 6: 27–38; 1 Cor. 13; Eph. 4: 31, 32. *Golden Text:* As ye would that men should do to you, do ye also to them likewise. Luke 6: 31.
4. July 26.—Helping Others. Matt. 5: 13–16; Acts 3: 1–8; 28 1, 2; Rom. 15: 1, 3; 12: 9–21; Gal. 6: 1, 2. *Golden Text:* By love serve one another. Gal. 5: 13.
5. August 2.—Our Neighbors. Luke 10: 25–37; James 2: 8–17. *Golden Text:* Thou shalt love thy neighbor as thyself. Matt. 19: 19 (last clause).
6. August 9.—Our Dumb Neighbors (Animals). Ps. 104: 10–28; Prov. 12: 10; 1 Cor. 9: 9. *Golden Text:* Be ye therefore merciful, as your Father also is merciful. Luke 6: 36.
7. August 16.—Caring for Ourselves. Ps. 1; Prov. 3: 1–4, 13–18; Prov. 6: 6–19; Mark 7: 14–23; Phil. 4: 8. *Golden Text:* Every one of us shall give an account of himself to God. Rom. 14: 12.
8. August 23.—Resisting Temptation. Prov. 20: 1; 23: 20, 21; Matt. 6: 13; Rom. 12: 21; Eph. 6: 13–18; James 1: 12, 14. *Golden Text:* Be strong in the Lord, and in the power of his might. Eph. 6: 10.

9. August 30.—WORKING. Gen. 3: 19; Prov. 22: 28; 24: 30–34; 31: 10–31; 1 Thess. 4: 11; 2 Thess. 3: 8–12. *Golden Text:* Whatsoever a man soweth, that shall he also reap. Gal. 6: 7.
10. September 6.—GIVING. Prov. 3: 9, 10; 19: 17; Matt. 6: 19–21; Luke 6: 38; Acts 20: 35; 2 Cor. 8: 7–12; 9: 6–8. *Golden Text:* God loveth a cheerful giver. 2 Cor. 9: 7.
11. September 13.—HAPPY LIVING. Ps. 1; Matt. 5: 3–12; Rom. 12: 9–21; Gal. 5: 22–26; Phil. 4: 4–9. *Golden Text:* Happy is that people, whose God is the Lord. Ps. 144: 15 (last clause).
12. September 20.—THE HEAVENLY HOME. Matt. 6: 20; John 14: 1–3; John 3: 11–13; 1 Cor. 2: 9, 10; Rev. 21; Rev. 22. *Golden Text:* If I go and prepare a place for you, I will come again, and receive you unto myself. John 14: 3.
13. September 27.—REVIEW. A CHRIST-LIKE LIFE. *Golden Text:* Ye should follow his steps. 1 Peter 2: 21.

FOURTH QUARTER.

1. October 4.—THE CREATION. Gen. 1; Job 38; Ps. 19; Ps. 104; John 1: 1–3; Rev. 21. *Golden Text:* Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. Heb. 1: 10.
2. October 11.—THE DELUGE. Gen. 6–8; Job 22: 13–18; Matt. 24: 37–39; Luke 17: 26, 27. *Golden Text:* While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Gen. 8: 22.
3. October 18.—THE CALL OF ABRAHAM. Gen. 12: 1–5; 15: 1–18; 17: 1–8; Acts 7: 1–7; Rom. 4; Heb. 11: 8–19. *Golden Text:* Abraham believed God . . . and he was called the Friend of God. James 2: 23.
4. October 25.—JOSEPH IN EGYPT. Gen. 37: 41, 47; Ps. 105: 16–23; Acts 7: 9–15; Heb. 11: 22. *Golden Text:* The Lord was with him, and that which he did, the Lord made it to prosper. Gen. 39: 23 (last clause).
5. November 1.—THE CALL OF MOSES. Ex. 2: 1–10; 3: 1–10; Mark 9: 1–10; Acts 7: 20–35; Heb. 11: 23–28. *Golden Text:* And the Lord spake unto Moses . . . as a man speaketh unto his friend. Ex. 33: 11 (first clause).
6. November 8.—THE SABBATH. Gen. 2: 1–3; Ex. 20: 8–11; 31: 12–17; Neh. 13: 15–23; Mark 2: 23–28; John 5: 1–16. *Golden Text:* Remember the Sabbath day, to keep it holy. Ex. 20: 8.

7. November 15.—THE EXODUS. Ex. 12: 29–42; 14: 15; Ps. 105: 26–39; Acts 7: 36. *Golden Text:* The Lord is my light and my salvation; whom shall I fear? Ps. 27: 1 (first clause).
8. November 22.—THE MANNA. Ex. 16: 1–15; Num. 11: 1–9; Ps. 78: 23–25; John 6: 28–35, 48–58. *Golden Text:* Jesus said unto them, I am the bread of life. John 6: 35 (first clause).
9. November 29. ISRAEL AT SINAI. Ex. 19, 20, 32, 34; Rom. 8: 3; Gal. 3: 10–13. *Golden Text:* The law was given by Moses, but grace and truth came by Jesus Christ. John 1: 17.
10. December 6.—IN THE PROMISED LAND. Deut. 31: 7–23; Josh. 1: 3, 4; Ps. 78: 53–55; 105: 42–45. *Golden Text:* I will give it unto you to possess it, a land that floweth with milk and honey. Lev. 20: 24 (middle clause).
11. December 13.—GOD'S MERCIES REMEMBERED. Deut. 8; 1 Sam. 7: 1–13; Ps. 30: 1–4; 2 Sam. 7: 18–29; Ps. 23. *Golden Text:* The Lord is my shepherd; I shall not want. Ps. 23: 1.
12. December 20.—REVIEW. *Golden Text:* Bless the Lord, O my soul, and forget not all his benefits. Ps. 103: 2.
13. December 27. THE BIRTH OF JESUS. Gen. 3: 15; Isa. 9: 6, 7; 7: 14; Matt. 1: 20–25; 2: 1–10; Luke 1: 26–33; 2: 1–17. *Golden Text:* Unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2: 11.

BEGINNERS' COURSE.

(Issued in December, 1901.)

IMPORTANT NOTE BY THE SUBCOMMITTEE.

The Subcommittee has arranged these lessons to begin with the month of September. In November, the lessons lead up to Thanksgiving, while in December and in the Spring, they lead up to Christmas and Easter, respectively. Teachers beginning at other times in the year can readily adapt themselves to this arrangement.

As Easter is a movable feast, the lessons will have to be somewhat adjusted to the year in which they are used. But as all teachers of the very young admit that lessons should be more topical than chronological, there will be no difficulty in this.

The mind of the Subcommittee, in preparing this course, has been that the teacher should aim not only at the impartation of the lesson-facts, but even more earnestly at the nurture of the religious life of the little child. Therefore of course suitable hymns, pictures, and devotional exercises must be made use of, to further this primary end.

It has also been borne in mind that since these young children are for the most part non-readers, the lesson text is for the use of teachers and not scholars.

Golden Texts have not been chosen for each lesson, in response to the counsel of many teachers of little ones.

Nature studies have been introduced as they were thought needed, in compliance with the requests of many teachers.

This course is the result of much conscientious work, and has been finally completed only after consultation with over fifty-one teachers of these "Beginners."

A. F. SCHAUFFLER,
Chairman of the Subcommittee on the Beginners' Course.

BEGINNERS' COURSE.

(For Sunday School Scholars under six years of age.)

This course is only for one year, and it is supposed that teachers will go over it repeatedly. Issued by the International Lesson Committee.

LESSONS AND GOLDEN TEXTS.

THEME: HOME LIFE—LEADING UP TO GOD THE FATHER, THE CREATOR OF ALL THINGS.

Golden Text: Our Father which art in heaven. Matt. 6: 9.

1. The Boy Samuel at Home. 1 Sam. 1: 21–28; 1 Sam. 2: 18, 19.
2. God Making Man. Gen. 1: 26–31.

Golden Text: In the beginning God created the heavens and the earth. Gen. 1: 1.

3. God Preparing the First Home. Gen. 2: 4–9, 15.
4. God Making Plants. Gen. 1: 9–13.
5. God Making Animals. Gen. 1: 20–25.
6. God Making All Things. Gen. 1: 1–8, 14–19.

THEME: GOD'S LOVING CARE.

Golden Text: He careth for you. 1 Peter 5: 7.

7. God Caring for the Baby Moses. Ex. 2: 1–10.
8. God Caring for His Servant Elijah. 1 Kings 17: 1–6.
9. God Caring for His People. Ex. 16: 11–21.

THEME: PRAISING GOD.

(Lessons working up to "Thanksgiving.")

Golden Text: O give thanks unto the Lord, for he is good. Ps. 106: 1.

10. Children Praising God. Matt. 21: 12–16.
11. A Leper Praising God. Luke 17: 11–19.
12. A Lame Man Praising God. Acts 3: 1–9.
13. Praising God for All Things. Ps. 104: 10–24.

THEME: GIVING.

(Lessons working up to "Christmas.")

Golden Text: God loveth a cheerful giver. 2 Cor. 9: 7.

14. Mary's Gift. John 12: 1–8.
15. A Poor Woman's Gift. Mark 12: 41–44.

Golden Text: Thy word is a lamp unto my feet. Ps. 119: 105.

16. God's Gift of His Book. 2 Tim. 3: 14–17; Ps. 119: 9–11.

Golden Text: For God so loved the world that he gave his only begotten Son. John 3: 16.

17. God's Gift of His Son. Luke 2: 1–12.

THEME: BABYHOOD AND BOYHOOD OF JESUS.

Golden Text: For God so loved the world the he gave his only begotten Son. John 3: 16.

18. Joy at Jesus' Birth. Luke 2: 8–20.
19. The Visit of the Wise Men. Matt. 2: 1–11.

Golden Text: Children, obey your parents. Eph. 6: 1.

20. The Boy Jesus in the Temple. Luke 2: 41–49.
21. The Boy Jesus in His Home. Luke 2: 39, 40, 51, 52.

THEME: JESUS OUR HELPER.

Golden Text: Who went about doing good. Acts 10: 38.

22. Jesus Healing a Boy. John 4: 46–54.
23. Jesus and Jairus' Daughter. Mark 5: 21–24, 35–43.
24. Jesus' Pity for a Boy. Matt. 17: 14–18.
25. Helping Others. Luke 10: 25–37.

THEME: EASTER LESSONS.

Golden Text: Because I live ye shall live also. John 14: 19.

26. The Flowers Blooming Again. Song of Solomon 2: 11–13; 4: 16.
27. Jesus the Good Shepherd. John 10: 1–17.
28. Jesus Dying and Living Again. Matt. 28: 1–10.
29. Jesus Returns to Heaven. Acts 1: 9–11.
30. Our Heavenly Home. John 14: 1–3; Rev. 22: 1–4.

THEME: HELPFUL DEEDS OF JESUS.

Golden Text: He hath done all things well. Mark 7: 37.

31. Jesus Walking on the Sea. Matt. 14: 22–33.
32. Jesus Raising the Widow's Son. Luke 7: 11–17.
33. Jesus Healing a Helpless Man. Mark 2: 1–12.
34. Jesus Healing a Blind Man. John 9: 1–11.

THEME: OBEDIENCE.

Golden Text: We must obey God. Acts 5: 29.

35. A Man Obeying God. Gen. 12: 1–7; Heb. 11: 8.
36. A Woman Obeying God's Prophet. 1 Kings 17: 8–16.
37. A Boy Obeying God. Daniel 1: 8–16.
38. God Punishes Those Who Disobey. Josh. 7: 1–5, 19–25.

THEME: FRIENDSHIP.

Golden Text: Let us love one another. 1 John 4: 7.

39. Ruth and Naomi. Ruth 1: 8, 14–18.
40. Jesus and the Children. Matt. 19: 13–15.
41. David and Jonathan. 1 Sam. 18: 1–5; 23: 15–18.
42. Joseph's Unkind Brothers. Gen. 37: 18–28.

THEME: HELPFULNESS.

Golden Text: Be ye kind one to another. Eph. 4: 32.

43. A Boy Helping in the Temple. 1 Sam. 3: 1–10.
44. David Helping His Brothers. 1 Sam. 17: 12–19.
45. A Little Girl Helping Her Master. 2 Kings 5: 1–5, 9–14.
46. A Little Boy Helping Jesus. John 6: 5–14.
    Golden Text: God is my helper. Psalm 54: 4.
47. God Helping David. 1 Sam. 17: 37–42, 48, 49.

THEME: REVERENCE AND PRAYER.

Golden Text: The Lord is in his holy temple. Hab. 2: 20.

48. Reverence for God. Ex. 3: 1–6.
49. Reverence for God's House. John 2: 13–17; Eccl. 5: 1, 2.
    Golden Text: Remember the Sabbath day, to keep it holy. Ex. 20: 8.
50. Keeping God's Day Holy. Neh. 13: 15–22.
    Golden Text: Lord, teach us to pray. Luke 11: 1.
51. How to Pray. Matt. 6: 5–13.
52. Asking and Receiving from God. Matt. 7: 7–12.

Beginners' Course.

[*Issued in the spring of 1903.*]

(For scholars under six years of age.)

Issued under the authority of the American Section of the International Lesson Committee, and, in accordance with instructions from the Denver Triennial Convention of 1902, marked "Optional."

The course is arranged to begin with September, and work towards Thanksgiving and Christmas. It may, however, be begun at any time by the teacher, care being exercised to commence at the lesson corresponding with the month in which the individual teacher begins.

In most cases the Golden Texts have been taken from the Revised Version. But in one or two cases, where the Authorized Version was simpler, and the meaning the same as that of the Revised, the former has been retained.

A. F. Schauffler, *Secretary*,
105 East 22d Street, New York City.

[The Subcommittee on Graded Lessons consisted of Drs. E. I. Rexford, John R. Sampey, A. F. Schauffler, and C. R. Hemphill.]

First Year.

Theme: God the Creator.

Golden Text: All things were made by him. John 1: 3.

1. God Making Trees and Flowers. Gen. 1: 9–13.
2. God Making Animals. Gen. 1: 20–25.
3. God Making All Things. Gen. 1: 1–8, 14–19.

Theme: Home Life.

Golden Text: Lord, thou art our Father. Isa. 64: 8.

4. The First Family. Gen. 1: 26–31; 3: 20; 4: 1, 2.
5. The First Home. Gen. 2: 4–10, 15–17.

Theme: God's Loving Care.

Golden Text: He careth for you. 1 Peter 5: 7.

6. God Caring for Birds and Flowers. Matt. 6: 26–34.
7. God Caring for Baby Moses. Ex. 2: 1–10.
8. God Caring for Elijah. 1 Kings 17: 1–6.
9. God Caring for Many People. Ex. 16: 11–18, 31–35.

Theme: Giving Thanks to God.

Golden Text: O give thanks unto the Lord, for he is good. Ps. 106: 1.

10. Daniel Thanking God. Dan. 2: 17–24.
11. The Israelites Thanking God. Ex. 14: 9, 10, 21–31; Ex. 15: 1–21.
12. Thanking God for All Things. Ps. 103: 1–5; 104: 10–24.
13. Thanking God in Heaven. Rev. 7: 9–17.

THEME: GIVING.

Golden Text: God loveth a cheerful giver. 2 Cor. 9: 7.

14. A Poor Woman's Gift. Mark 12: 41–44.
15. Giving to the Needy. Neh. 8: 1–12.
16. The Israelites Giving to God. Ex. 35: 20–29.

Golden Text: He loved us and sent his Son. 1 John 4: 10.

17. God's Gift of His Son. Luke 2: 1–20.
18. The Wise Men's Gifts. Matt. 2: 1–11.

THEME: THE BOY JESUS.

Golden Text: His name was called Jesus. Luke 2: 21.

19. Jesus Being Named. Luke 2: 21–39.
20. Jesus in His Home. Luke 2: 39, 40, 51, 52.

Golden Text: Let us go unto the house of the Lord. Ps. 122: 1.

21. Jesus Going to the House of God. Luke 2: 41–49.

THEME: THE MAN JESUS.

Golden Text: He took them in his arms and blessed them. Mark 10: 16.

22. Jesus' Love for Children. Matt. 19: 13–15; Mark 10: 13–16.

Golden Text: I will sing unto the Lord. Ex. 15: 1.

23. Children Praising Jesus. Matt. 21: 6–17.

Golden Text: Who went about doing good. Acts 10: 38.

24. Jesus Feeding the Hungry. Mark 6: 30–44; John 6: 1–14.
25. Jesus and the Storm. Mark 4: 35–41; Matt. 8: 23–27.
26. Jesus Curing a Sick Boy. John 4: 46–54.
27. Jesus and Jairus' Daughter. Mark 5: 21–24, 35–43.

THEME: RESURRECTION LESSONS.

Golden Text: We shall all be changed. 1 Cor. 15: 51.

28. The Flowers Blooming Again. Song of Solomon 2: 11–13; Luke 12: 27.

Golden Text: Christ died and lived again. Rom. 14: 9.

29. Jesus Dying and Living Again. Matt. 28: 1–10.

Golden Text: I go to prepare a place for you. John 14: 2.

30. Jesus Returns to Heaven. Acts 1: 9–11.
31. Our Heavenly Home. John 14: 1–3; Rev. 22: 1–5.

THEME: REVERENCE.

Golden Text: The Lord our God is holy. Ps. 99: 9.

32. Reverence for God's Name. Ex. 20: 7; 1 Kings 8: 41–43; Ps. 113: 1–5.
33. Reverence for God's House. Ex. 3: 1–6; 40: 34–38; Ps. 122: 1; Eccl. 5: 1, 2.

Golden Text: Remember the Sabbath day to keep it holy. Ex. 20: 8.

34. Reverence for God's Day. Neh. 13: 15–22; Gen. 2: 2, 3; Ex. 20: 8–11; Isa. 56: 2–7.

Golden Text: I will not forget thy Word. Ps. 119: 16.

35. Reverence for God's Word. 2 Chron. 34: 1–6, 14–18, 29–33.

THEME: OBEDIENCE.

Golden Text: Children, obey your parents. Eph. 6: 1.

36. Joseph Obeying His Father. Gen. 37: 13–17.

Golden Text: I will help thee. Isa. 41: 10.

37. Fishermen Obeying Jesus. Luke 5: 1–11.
38. Noah Obeying God. Gen. 7: 12–24; 8: 1–22; 9: 13.
39. God Will Help Us to Obey Him. Dan. 1: 1–21.

THEME: REPENTANCE.

Golden Text: I will be sorry for my sin. Ps. 38: 18.

40. Peter's Sorrow for Sin. Luke 22: 54–62; John 21: 15–17.
41. Turning Away from Sin. Luke 19: 1–10.

THEME: FORGIVENESS.

Golden Text: Ready to forgive. Ps. 86: 5.

42. Joseph Forgiving His Brothers. Gen. 37: 23–28; 45: 1–15.
43. A Father's Forgiveness. Luke 15: 11–24.

THEME: PRAYER.

Golden Text: My God will hear me. Micah 7: 7.

44. Hezekiah's Prayer for Help, Granted. 2 Kings 20: 1–7.
45. David's Prayer for His Child, Denied. 2 Sam. 12: 15–23.
46. Elisha's Prayer for a Child, Granted. 2 Kings 4: 8–37.
47. Jesus Praying. Luke 3: 21, 22; Mark 1: 35; 14: 26–42.

THEME: KINDNESS.

Golden Text: Be ye kind one to another. Eph. 4: 32.

48. Rebekah's Kindness. Gen. 24: 10–20, 29–31.
49. The Boy and the Lamb. 1 Sam. 17: 32–38.
50. David's Kindness to a Lame Boy. 2 Sam. 9: 1–13.
51. Elisha's Kindness to a Poor Woman. 2 Kings 4: 1–7.
52. The Good Samaritan. Luke 10: 30–37.

SECOND YEAR.

THEME: HAPPY HOME LIFE.

Golden Text: Honor thy father and thy mother. Ex. 20: 12.

1. Respect for Parents. Jer. 35: 1–10; Eph. 6: 1–4.
2. Miriam Ready to Help. Ex. 2: 1–10.

Golden Text: Blessed are the peacemakers. Matt. 5: 9.

3. Jonathan the Peacemaker. 1 Sam. 19: 1–7; 1 Thess. 5: 13.

Golden Text: Preferring one another. Rom. 12: 10.

4. Kindness to Guests. 2 Kings 4: 8–13; Heb. 13: 2.

THEME: UNSELFISHNESS.

Golden Text: Christ also pleased not himself. Rom. 15: 3.

5. Abraham and Lot. Gen. 13: 1–9.
6. Ruth and Naomi. Ruth 1: 1–22.

THEME: GOD'S GOODNESS.

Golden Text: God shall supply every need of yours. Phil. 4: 19.

7. God's Care for Ishmael. Gen. 21: 12–20.
8. God's Care for Elijah. 1 Kings 17: 8–16.
9. God's Care for Daniel. Dan. 6: 1–23.
10. God's Care for Peter. Acts 12: 1–17.
11. God's Care for Us. Ps. 23: 1–6.
12. God's Care for All Things. Matt. 6: 25–30.

THEME: GRATITUDE.

Golden Text: Be ye thankful. Col. 3: 15.

13. A Man Thanking Jesus. Luke 17: 11–19.
14. A Lame Man Thanking God. Acts 3: 1–10.

THEME: HELPFULNESS.

Golden Text: Let us do good unto all. Gal. 6: 10.

15. A Little Girl Helping Her Master. 2 Kings 5: 1–5, 9–14.
16. Samuel Helping in the House of God. 1 Sam. 3: 1–10.
17. Friends Helping a Sick Man. Mark 2: 1–12.
18. A Little Boy Helping Jesus. John 6: 5–14.

Golden Text: For God so loved the world that he gave his only begotten Son. John 3: 16.

19. God Helping Us by the Gift of His Son. Matt. 1: 21; Luke 2: 1–20; 1 Tim. 1: 15.

THEME: JESUS OUR HELPER.

Golden Text: Lord, be thou my helper. Ps. 30: 10.

20. Jesus Helping the Fishermen. John 21: 2–13.
21. Jesus Feeding Four Thousand Men. Matt. 15: 32–39; Mark 8: 1–9.
22. Jesus Healing a Leper. Matt. 8: 1–4; Mark 1: 40–45.

Golden Text: My help cometh from the Lord. Ps. 121: 2.

23. Jesus Healing a Blind Man. John 9: 1–41.
24. Jesus Raising the Widow's Son. Luke 7: 11–17.

THEME: JESUS OUR TEACHER.

Golden Text: Teach me thy way, O Lord. Ps. 27: 11.

25. Jesus' Example of Service. John 13: 1–15.
26. Jesus' Story of a Supper. Luke 14: 16–24.
27. Jesus' Story of the Lost Sheep. Luke 15: 3–7.
28. Jesus' Story of the Seed. Matt. 13: 3–8.

THEME: THE RISEN AND ASCENDED LORD.

Golden Text: Behold I make all things new. Rev. 21: 5.

29. New Life in Nature. Gen. 1: 12; Song of Solomon 7: 11–13; Ps. 65: 9; Ps. 74: 16, 17; Ps. 104: 14–17; Ps. 147: 16–18.

Golden Text: He is Risen. Matt. 28: 6.

30. Jesus' New Life. Luke 24: 1–9.

Golden Text: In my Father's house are many mansions. John 14: 2.

31. Jesus Going Back to Heaven. Luke 24: 36–53.
32. Our New Life. Rev. 21: 1–4, 21–27.

THEME: JESUS' NEARNESS TO US.

Golden Text: I am with you alway. Matt. 28: 20.

33. Jesus' Promise of Nearness. John 14: 18–23; 16: 16–22; Matt. 28: 20.
34. Jesus' Nearness to Paul. Acts 18: 1–11; 2 Tim. 4: 16–18.

THEME: OBEDIENCE.

Golden Text: We must obey God. Acts 5: 29.

35. Gideon and the Three Hundred. Judges 7: 12–21.
36. Peter and John Obeying God. Acts 5: 17–32.

THEME: HONESTY.

Golden Text: Let us walk honestly. Rom. 13: 13.

37. The Honest Workmen. 2 Chron. 24: 4, 8–14; 2 Kings 12: 11–15.
38. The Dishonest Servant. 2 Kings 5: 20–27.
39. The Honest Treasurers. Ezra 8: 21–34.

THEME: TRUTHFULNESS.

Golden Text: My mouth shall speak truth. Prov. 8: 7.

40. Samuel Telling the Truth. 1 Sam. 3: 1–21.
41. Daniel Telling the Truth. Dan. 5: 13–30.
42. Truthful at All Times. John 1: 43–51; Eph. 4: 25; Ps. 15: 1, 2.

THEME: SELF-CONTROL.

Golden Text: Be patient toward all. 1 Thess. 5: 14.

43. David's Self-Control. 1 Sam. 26: 1–25.
44. Jesus Bearing Wrong. Luke 9: 51–56.

THEME: PRAYER.

Golden Text: Lord, teach us to pray. Luke 11: 1.

45. Praying for Help. Neh. 1: 1–11.
46. Praying for Others. 1 Sam. 12: 19–24; Matt. 5: 44; James 5: 13–16.
47. When and Where to Pray. Matt. 6: 6; Dan. 6: 10; Acts 3: 1; Gen. 24: 10–14; Neh. 2: 4; James 5: 13; Matt. 8: 23–46.

THEME: FORGIVENESS.

Golden Text: Forgiving each other. Eph. 4: 32.

48. Stephen Forgiving His Enemies. Acts 7: 54–60.
49. Jesus Forgiving Peter. John 18: 15–18, 25–27; John 21: 15–17.

THEME: LOVE.

Golden Text: Let us love one another, for love is of God. 1 John 4: 7.

50. Jonathan's Love for David. 1 Sam. 18: 1–4; 20: 1–42.
51. Mary's Love for Jesus. John 12: 1–8; Mark 14: 3–9.
52. Jesus' Love for His Friends. John 11: 1–44.

ADVANCED COURSE OF SUNDAY SCHOOL LESSONS.

[As this course met with no favor from the members of the Editorial Association, it was recalled by the Lesson Committee in April, 1906.]

In accord with the instructions given to the International Lesson Committee, at the Triennial Convention of the International Sunday School Association, held in Toronto, in June, 1905, the Lesson Committee has with all speed, compatible with good work, prepared the following as an Outline for a three-year course of lessons for Advanced Classes. It is taken for granted that such classes have already been over at least one six-years' course of the regular International series, thus fitting them for advanced work.

The aim of the Committee has been to prepare a course adapted to the average Advanced Class, and not one for such classes as are by circumstances fitted to take harder courses.

A three years' course has been chosen, in preference to a more prolonged course, in order to test the method adopted sufficiently to allow of a verdict at the next Triennial International Convention to be held in Louisville, in 1908.

The subjoined three years' course has not been prepared without much consultation with those able to give counsel, and reference to many Advanced courses now before the public. The Committee hope that in this course will be found material well adapted to the wants of the majority of Adult classes the land over.

Note.—As the British Section of the International Lesson Committee has not felt that they would like to adopt such a course as that now presented, it is understood that this course is specifically for Sunday schools in the United States and the Dominion of Canada.

In each year only forty lessons have been assigned (besides the reviews), since so many classes adjourn for the summer months.

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THE TEACHINGS OF JESUS.

1. Conditions of Admission to the Kingdom. John 3: 1–21.
2. The Nature of God and of True Worship. John 4: 1–42.
3. Jesus Announces His Mission. Mark 1: 14, 15; Luke 4: 16–30.
4. Jesus Claims Divine Sonship and Authority. John 5: 17–47.
5. Jesus Proclaims the Law of the Sabbath. Luke 6: 1–11. See also Luke 13: 10–17.

THE SERMON ON THE MOUNT.

(Lessons 6–10.)

6. Jesus Defines True Blessedness. Matt. 5: 1–16.
7. Laws of the Spiritual Kingdom. Matt. 5: 17–48.
8. Jesus Condemns Religious Ostentation. Matt. 6: 1–18.
9. Single-Hearted Devotion to God. Matt. 6: 19–34. See also Luke 18: 1–14.
10. Warnings and Promises. Matt. 7: 1–29.
REVIEW.

11. Responsibility Measured by Privilege. Matt. 11: 20–30.
12. Teaching Concerning Blasphemy. Matt. 12: 22–45. See also Luke 11: 14–36.
13. Parables Illustrating the Growth of the Kingdom. Matt. 13: 1–50.
14. Jesus Declares Himself the Bread of Life. John 6: 22–71.
15. Warnings Against Substituting Tradition for God's Law. Mark 7: 1–23.
16. Humility and Forgiveness. Matt. 18: 1–35. Compare Mark 9: 33–50.
17. Jesus the Light of the World and the Liberator of Men. John 8: 12–58.

REVIEW.

18. Jesus the Good Shepherd. John 10: 1–21.
19. Jesus Illustrates Love for a Neighbor. Luke 10: 25–37.
20. Teachings as to Covetousness and Fidelity. Luke 12: 13–48.
21. Example of Jesus' Table Talk. Luke 14: 1–24.
22. Joy in Heaven Over Repentant Sinners. Luke 15: 1–32.
23. Jesus Claims to Be the Resurrection and the Life. John 11: 1–44.
24. Forsaking All to Follow Christ. Matt. 19: 16 to 20: 16.
25. Leadership Involves Service. Mark 10: 32–45. See also Luke 22: 24–30.
26. Parable of the Pounds. Luke 19: 11–27. See also Matt. 25: 14–30.

REVIEW.

27. Jesus Will Win All Men Through the Cross. John 12: 20–36.
28. Three Parables of Warning. Matt. 21: 23 to 22: 14.
29. Jesus' Crushing Replies to the Questions of His Foes. Matt. 22: 15 to 23: 39.
30. Jesus Foretells the Destruction of Jerusalem and His Own Second Coming. Matt. 24: 1–51.
31. The Ten Virgins. Matt. 25: 1–13.
32. Jesus the Judge of All Men. Matt. 25: 31–46.

JESUS' FAREWELL DISCOURSE.

(Lessons 33–37.)

33. Jesus Reveals the Heavenly Home. John 14: 1–11.
34. The Promise of the Holy Spirit. John 14: 12–31.
35. Union with Christ. John 15: 1–27.
36. Jesus Defines the Work of the Holy Spirit. John 16: 1–15.
37. Jesus Prays for His Disciples. John 17: 1–26.
38. The Seven Sayings on the Cross. Luke 23: 34; John 19: 26, 27; Luke 23: 43; Matt. 27: 46; John 19: 28; John 19: 30; Luke 23: 46.

39. The Risen Lord Interpreting the Old Testament. Luke 24: 13–35.
40. Our Lord's Great Commission. Matt. 28: 16–20. See also John 20: 21–23; Luke 24: 44–53.

REVIEW.

THE EARLY OLD TESTAMENT PROPHETS.

I. EARLY PROPHETS, USING ORAL ADDRESS AND MIRACLE.

1. Samuel—Prophet, Reformer and Judge. 1 Sam. 3: 1–21 and 7: 1–17. Read 1 Samuel, chapters 1–7.
2. Samuel's Appeal to Israel. 1 Sam. 12: 1–25. Read 1 Samuel, chapters 8–12.
3. Samuel Announces the Rejection of Saul. 1 Sam. 15: 1–35. Read 1 Samuel, chapters 13–16.
4. Nathan Rebukes David. 2 Sam. 12: 1–14. Read 2 Samuel, chapters 11, 12.
5. Messages of Ahijah and Shemaiah in Connection with the Division of the Kingdom. 1 Kings 11: 29–40; 12: 21–24; 14: 1–18. Read 1 Kings 11: 1 to 14: 18.
6. Elijah on Mount Carmel. 1 Kings 18: 1–46. Read 1 Kings 16: 29 to 18: 46.
7. Elijah at Horeb. 1 Kings 19: 1–21. Read 1 Kings, chapters 19–21.
8. Micaiah a True Prophet of Jehovah. 1 Kings 22: 1–40. Read Jeremiah, chapter 28.
9. The Ascension of Elijah. 2 Kings 2: 1–18. Read 2 Kings 1: 1 to 2: 18.
10. Elisha and Naaman. 2 Kings 5: 1–27. Read 2 Kings 2: 19 to 5: 27.
11. Elisha's Closing Prophecy. 2 Kings 13: 1–25. Read 2 Kings 6: 1 to 9: 37.

REVIEW.

II. EARLY WRITING PROPHETS.

A. Prophets Sent to Israel (10 Tribes).

12. Historical Background for the Study of Amos and Hosea. 2 Kings 14: 23 to 15: 31.
13. Amos Announces Judgments on the Nations. Amos 1: 1 to 2: 16. Read Joel 3: 1–21.
14. Amos Warning, and Appealing to Israel. Amos 5: 1–27. Read Amos, chapters 3–6.
15. Amos Rejected by Israel. Amos 7: 1–17. Read Amos, chapters 7–9.
16. Hosea Pleading and Reproving. Hosea 6: 1 to 7: 16. Read Hosea, chapters 1–7.
17. Hosea Proclaims Jehovah's Judgments and Mercy. Hosea 13: 1 to 14: 9. Read Hosea, chapters 8–14.

REVIEW.

B. Prophets Sent to Judah.

18. Historical Background for the Early Ministry of Isaiah and Micah. 2 Kings 15: 32 to 17: 6. Read 2 Chronicles, chapters 26–31.
19. Micah's Message of Judgment. Micah 2: 1 to 3: 12. Read chapters 1–3.
20. Micah's Message of Mercy. Micah 4: 1 to 5: 15. Read Micah, chapters 6 and 7. Compare Amos 9: 11–15; Hosea 1: 10 to 2: 1; 2: 14–23.
21. Isaiah Called to Be a Prophet. Isa. 6: 1–13. Read. Jer. 1: 4–10; Ezek. 2: 1 to 3: 21.
22. The Great Arraignment. Isa. 1: 1–31. Read Isa. 2: 1 to 4: 6.
23. The Vineyard and Its Lessons. Isa. 5: 1–30. Read Matt. 21: 33–46.
24. Isaiah Promises Light after Darkness. Isa. 8: 1 to 9: 7. Read Isa. 7: 1 to 10: 4.
25. Jehovah's Triumph Over Assyria and Consequent Blessings to Israel. Isa. 10: 5 to 12: 6. Read Isa. 14: 24–27; 17: 12–14.
26. Downfall of Babylon and Her Proud King. Isa. 13: 1 to 14: 23. Compare Isa. 46: 1 to 47: 15. Read Isaiah, chapters 13–17.
27. The Final World Triumph of the Religion of Jehovah. Isa. 19: 1–25. Read Isaiah, chapters 18–23.
28. Jehovah Saves His Afflicted People. Isa. 25: 1 to 26: 10. Read Isaiah, chapters 24–27.
29. God's Plans Contrasted with Men's Devices. Isa. 28: 1–29. REVIEW.

30. Historical Background for the Later Ministry of Isaiah. Isa. 36: 1 to 39: 8. Read 2 Kings 18: 9 to 21: 18.
31. Distress and Deliverance of Zion. Isa. 29: 1–24. Read Isaiah, chapters 29–33.
32. Vengeance and Salvation. Isa. 34: 1 to 35: 10. Read Obadiah.

(NOTE.—The Lesson Committee are aware of the fact that many scholars assign the composition of Isaiah 13: 1–14: 23; 24–27; 34, 35; 40–66, to exilic and post-exilic days. Publishers are left free to treat the material according to their own judgment. The roll of Isaiah may well be studied as a unit.)

33. Jehovah Comforting His People. Isa. 40: 1–31. Compare John 14: 1–31. Read Isaiah, chapter 41.
34. The Servant of Jehovah and His Mission. Isa. 42: 1–25 and 49: 1–26. Read Isa. 42: 1 to 44: 5.
35. The Folly of Idol-Worship. Isa. 44: 6–20. Read Isa. 41: 21–29, and chapter 46.
36. Jehovah the Only God and Saviour. Isa. 44: 21 to 45: 25. Read Isaiah, chapters 47 and 48.

37. The Suffering Servant. Isa. 50: 4–9 and 52: 13 to 53: 12. Read Isaiah, chapters 50–53.
38. Glorious Promises and Invitations. Isa. 54: 1 to 55: 13. Read Isaiah, chapters 56 and 57.
39. Zion's Glory Realized Through the Messiah. Isa. 60: 1 to 61: 11. Read Isaiah, chapters 58–62.
40. Final Issues of Obedience and Disobedience. Isa. 66: 1–24. Read Isaiah, chapters 63–66, and Matt. 25: 31–46.

REVIEW.

THE LIFE AND LETTERS OF PAUL.

I PREPARATION FOR SERVICE. Lessons 1–5.
II GREAT MISSIONARY JOURNEYS. Lessons 6–28.
III IN THE HANDS OF HIS ENEMIES. Lessons 29–40.

1. Saul's Youth and Education. Acts 21: 39 to 22: 3. Also Acts 26: 1–5; 2 Cor. 11: 22; Phil. 3: 5.
2. Saul the Persecutor. Acts 6: 8–15; Acts 7: 54 to 8: 3. Gal. 1: 13, 14; Phil. 3: 6.
3. Saul's Conversion. Acts 9: 1–19. Compare Acts 22: 5–16; 26: 12–20.
4. Saul's Varied Experience in Preparation for His Life's Work. Acts 9: 19–30; Gal. 1: 15–24; 2 Cor. 11: 32, 33.
5. Barnabas Brings Saul to Antioch. Acts 11: 19–30; Acts 12: 24, 25.
6. Barnabas and Saul Separated to Missionary Work. Acts 13: 1–52.
7. Paul Completes His First Missionary Journey. Acts 14: 1–28. Compare 2 Timothy 3: 10, 11.
8. The Council at Jerusalem. Acts 15: 1–35. Compare Gal. 2: 1–10.

REVIEW.

9. Paul Begins His Second Missionary Journey. Acts 15: 36 to 16: 40.
10. Paul at Thessalonica, Berea and Athens. Acts 17: 1–34. Compare 1 Thess. 2: 1–16; 2 Thess. 3: 6–10.
11. Paul at Corinth. Acts 18: 1–17. Read 1 Cor. 2: 1–5; 1 Cor. 15: 1–11.
12. Paul's Exhortations to the Thessalonians. 1 Thess. 4: 1 to 5: 28. Read the whole Epistle.
13. Paul's Teaching Concerning Christ's Second Coming. 2 Thess. 1: 3 to 2: 17. Read the whole Epistle.
14. Paul Begins His Third Missionary Journey from Antioch. Acts 18: 18 to 19: 22.
15. Paul Defends His Apostleship. Gal. 1: 1 to 2: 21.
16. Paul Contrasts Legal Bondage with Gospel Liberty. Gal. 3: 1 to 5: 12.
17. Walking by the Spirit. Gal. 5: 13 to 6: 18.

18. Close and Review of Paul's Ministry at Ephesus. Acts 19: 23–41; Acts 20: 17–38. Compare 1 Cor. 4: 11, 12; 1 Cor. 15: 30–32; 2 Cor. 1: 8–11.
19. The Unity of Believers in Christ. 1 Cor. 1: 10 to 3: 9. Read 1 Cor. 1: 1 to 7: 40.
20. The More Excellent Way. 1 Cor. 12: 1 to 13: 13. Read 1 Cor. 8: 1 to 14: 40.
21. The Gospel of the Resurrection. 1 Cor. 15: 1–58. Compare 2 Cor. 4: 1 to 5: 21. Read 1 Cor. 16: 1–24.
22. Paul Completes His Third Missionary Journey. Acts 20: 1–16; Acts 21: 1–15.
23. The Grace of Giving. 2 Cor. 8: 1 to 9: 15. Compare 1 Cor. 16: 1–3. Read 2 Cor. 1: 1 to 7: 16.
24. Paul Defends His Apostolic Ministry. 2 Cor. 11: 1 to 12: 12. Read 2 Cor. 10: 1 to 13: 14.
25. All Men Under the Dominion of Sin. Rom. 1: 18 to 2: 11. Read chapters 1: 1 to 3: 20.
26. Justification Only Through Faith in Christ. Rom. 3: 21–31 and Rom. 5: 1–21. Read chapters 3: 21 to 6: 23.
27. The New Life in Christ. Rom. 8: 1–39. Read chapters 7: 1 to 11: 36.
28. Practical Manifestations of the New Life in Christ. Rom. 12: 1–21. Read chapters 13–16.
    REVIEW.

29. Paul Arrested at Jerusalem. Acts 21: 16 to 22: 30.
30. The Conspiracy Against Paul. Acts 23: 1–35.
31. Paul's Defense Before Felix. Acts 24: 1–27.
32. Paul's Defense Before Agrippa. Acts 26: 1–32. Read chapter 25: 1–27.
33. Paul's Voyage to Rome. Acts 27: 1 to 28: 31.
34. Christ's Humility the Standard for Believers. Phil. 2: 1–18. Read the whole Epistle.
35. The Risen Life in Christ. Col. 3: 1–17. Read the whole Epistle and the Letter to Philemon.
36. Paul's Prayers for the Ephesians. Eph. 1: 15–23; 3: 14–21. Read chapters 1: 1 to 3: 21.
37. Growing Up into Christ. Eph. 4: 1–32. Read chapters 4: 1 to 6: 24.
38. Instructions to a Christian Worker. 1 Tim. 4: 1–16. Read the whole Epistle.
39. Adorning the Doctrine of God Our Saviour. Titus 2: 1 to 3: 11. Read the whole Epistle.
40. Paul's Farewell Charge to Timothy. 2 Tim. 4: 1–22. Read the whole Epistle.
    REVIEW.

THE ETHICAL TEACHING OF JESUS.

A Year's Advanced Course of Sunday School Lessons.

(Issued in June, 1906.)

An Optional Course Issued by the American Section of the International Lesson Committee.

I. The Supreme Standard.

1. Ye shall be perfect, as your heavenly Father is perfect. Matt. 5: 43–48; Luke 6: 32–36.

II. The Two Fundamental Commands.

2. Thou shalt love the Lord thy God with all thy heart. Matt. 22: 34–38; Luke 10: 25–27; 11: 42.
3. Thou shalt love thy neighbor as thyself. Matt. 22: 39, 40; Luke 10: 25–27; 6: 31. Compare 1 Cor. 13.

III. Special Precepts.

(Growing out of the Two Fundamental Commands.)

A. THOU SHALT NOT TRESPASS.

(Negative, repressing evil.)

a. By Sinful Desires, Thoughts and Purposes.

4. An Evil Heart. Mark 7: 20–23; Matt. 15: 18, 19; Luke 6: 43–45; Matt. 5: 27–30.
5. Anger and Revenge. Matt. 5: 21–26, 38–48; Luke 6: 27–36.
6. Covetousness. Luke 12: 13–21; Mark 10: 17–31.
7. Selfish Ambition. Mark 9: 33–37; 10: 35–45.
8. Anxiety, as dishonoring God. Matt. 6: 19–34.

b. By Sinful Words and Deeds.

9. Censoriousness. Luke 6: 37–42; Matt. 12: 33–37.
10. Lying. Matt. 15: 19; John 8: 39–46; Luke 22: 54–62.
11. Swearing and Blasphemy. Matt. 5: 33–37; 26: 62–64; 12: 24–32.
12. Formalism and Hypocrisy. Mark 7: 1–13; Matt. 23: 1–39.

c. By Sins of Omission.

13. Sins of Omission. Matt. 25: 41–46; 7: 21–27; Luke 19: 20–26.
14. Review.

B. THOU SHALT HUNGER AND THIRST AFTER RIGHTEOUSNESS.

(Positive, developing virtues.)

15. Humility. Matt. 5: 3, 5; Luke 14: 7–11; John 13: 1–17; Luke 17: 7–10; 18: 9–14; 22: 24–30.
16. Gratitude. Luke 17: 11–19; John 6: 11; 11: 41; Luke 24: 30, 31.
17. Forgiveness. Matt. 6: 12–15; 18: 15–35; Luke 17: 3, 4; 23: 34.
18. Mercy and Sympathy. Matt. 5: 7; Luke 10: 25–37; Matt. 25: 34–40; 18: 23–34.
19. Patience and Endurance. Matt. 5: 10–12, 38–42; 10: 22; 26: 62–68; Luke 23: 8–11, 34–36.
20. Courage. Matt. 10: 16–39; Luke 4: 16–30; John 11: 7–16; 15: 20, 21; 16: 33.
21. REVIEW.

C. THOU SHALT RENDER LOVING SERVICE.

(Positive, love in action.)

a. To God.

22. Repentance and Faith. Mark 1: 14, 15; 11: 22–24; Luke 13: 1–5; 15: 1–32; John 14: 1. Compare Acts 20: 21.
23. Reverence and Worship. Luke 4: 8, 16; John 4: 19–24; Luke 18: 43; 6: 12; 22: 40–46.
24. Work for God. John 4: 34–38; Matt. 5: 13–16; 9: 35–38; John 5: 17; 9: 3, 4; 17: 4; Matt. 28: 18–20.

b. To Men in All the Relations of Life.

(1) In the *Family.*

25. Conjugal Love and Faithfulness. Mark 10: 2–12.
26. Parental Love. Matt. 7: 9–12; Luke 15: 20–24; Mark 10: 13–16.
27. Filial and Fraternal Love. Luke 2: 41–51; John 19: 25–27; Mark 7: 9–13; 10: 19; John 1: 41, 42; Luke 15: 25–32.

(2) In the *Church.*

28. Christian Fellowship and Loving Service. Matt. 18: 15–20; 20: 25–28; 23: 8–12; John 13: 34, 35; 17: 20, 21.
29. REVIEW.

(3) In the *Community.*

30. Loving Service to Personal Friends. Luke 10: 38–42; John 11: 1–44; 15: 13–15; Matt. 26: 37, 38.
31. Kindness to Personal Enemies. Luke 6: 27–38; Matt. 5: 38–48. Compare Rom. 12: 17–21.

32. Helping the Destitute and the Suffering. Matt. 6: 2–4; Luke 12: 33, 34; 14: 12–14; Matt. 25: 31–46; Acts 20: 35.
33. Service in Reforms. John 2: 13–17; Luke 7: 36–50.
34. Duties of Employers and Employees. Luke 6: 31; Matt. 20: 1–16; 24: 45–51; 25: 14–30.

(4) In the *State.*

35. Patriotism and Good Citizenship. Matt. 22: 15–21; Luke 19: 41–44; John 18: 1–13.
36. Peace. Matt. 5: 9, 21–26, 38–42; 26: 47–56; John 4: 7–9, 39–42. Compare Isaiah 2: 2–4; 9: 6, 7; 11: 6–9.

(5) In the *World.*

37. Seeking and Winning Lost Men Everywhere (Christian Missions). Matt. 9: 35–38; 28: 18–20; Acts 1: 3–8.
38. REVIEW.

IV. SOME UNDERLYING PRINCIPLES.

39. Whosoever Loses His Life for Christ's Sake Shall Find It. Mark 8: 31–38; Matt. 10: 37–39; 20: 22–28; John 12: 24, 25.
40. Responsibility Measured by Privilege and Opportunity. Luke 11: 29–32; Matt. 11: 20–24; Luke 12: 47, 48; John 15: 22–25.
41. Fidelity the Prime Quality in the Discharge of Obligation. Luke 19: 11–27; Matt. 24: 45–51; 25: 14–30.
42. An Unworthy Motive Vitiates Good Works. Matt. 6: 1–18.
43. Duties Never Conflict. Mark 2: 23 to 3: 5; Luke 13: 10–17; Mark 7: 6–13; Matt. 10: 34–37; 22: 15–22.
44. The Sanctions of the Moral Law are Eternal. Matt. 13: 36–43, 47–50; 10: 28–33; 16: 26; 25: 46.
45. REVIEW.

V. AIDS TO THE PERFECT LIFE.

46. New Life Through the Holy Spirit. John 3: 1–21.
47. Moral Fruitfulness Dependent Upon Union with Christ. John 15: 1–17; 14: 20–23; 17: 20–23.
48. The Inspiration of the Perfect Life of Christ. John 1: 14–18; 8: 46; 12: 35, 36; 17: 19; 18: 23. Compare Heb. 4: 15; 2 Cor. 5: 21; 1 Peter 2: 21–25; 1 John 2: 6; 3: 2, 3.
49. Prayer an Aid to the Perfect Life. Matt. 6: 5–15; Luke 11: 1–13; 18: 9–14; 3: 21; Mark 1: 35; Luke 5: 16; 6: 12; 9: 28, 29; 22: 40–46.
50. Victory Over the Tempter Through the Word of God. Matt. 4: 1–11; John 8: 31, 32; 17: 17.
51. Constant Help from the Holy Spirit. John 14: 15–31; 16: 7–15.
52. REVIEW.

ADVANCED COURSE OF SUNDAY-SCHOOL LESSONS.

January–June, 1908.

THE GOSPEL OF JOHN.

Suggestions to Students.

Students should use the Revised Version, consulting the Authorized when they please. They should read the gospel repeatedly with the help of the analysis here supplied which has been prepared with an eye to their special needs. The analysis should as far as practicable be committed to memory. Students should verify every fact and test every judgment. They should remember that every analysis is at best tentative and that other distributions of the subject-matter may be made. It will be noticed that certain subdivisions in the analysis are without titles. This omission is deliberate and is meant to indicate that other arrangements are admissible and that much difference of opinion exists as to the proper designations for these divisions. It will be profitable for the student to exercise himself in giving suitable titles to these subordinate paragraphs.

Students who can consult any of the following books should make use of them: the authors represent different standpoints: the articles on John and on John's Gospel in the leading Bible Dictionaries and Introductions: Smith's Dictionary (American and English editions), Hastings' Dictionary, the Introductions of Salmon, Gloag, Dods, Bennett and Adeney, Bacon and such Encyclopædias as the Brittanica and Chambers. Among commentaries which the student may study with advantage are Westcott, Speaker's Commentary, and separately, the best English work, Reith (Clark's Handbook series), Watkins (Cassell's New Test. Comm.), Reynolds (Pulpit Comm.), Milligan and Moulton (Schaff's Popular Comm.), Plummer (Cambridge Bible for Schools and Colleges), McClymont (Century Bible), and Dods (Expositors' Bible).

Introduction to the Gospel.

1. The Life of John: (1) John in his Father's house; (2) John as a disciple of Jesus; (3) John as an apostle (the notices in Scripture and in tradition should be carefully studied).
2. John the Author of the Gospel. Internal Evidence: *A. Indirect:* (1) The author a Jew; (2) A Jew of Palestine; (3) An eye-witness; (4) An Apostle; (5) The Apostle John. *B. Direct:* 1: 14, 19, 30; 21: 24.
3. Object, Plan, Contents, and Date of the Gospel. Object (20: 30, 31). Plan and Contents (see Analysis).
4. Relation to the Synoptic Gospels: (1) The divergences in general; the sphere and duration of the ministry, the subjects of our Lord's teachings, the view of his miracles, the style; (2) The omissions of the Fourth Gospel; (3) The points of affinity between the Gospels.

The Gospel.

The Gospel consists of a prologue, chap. 1: 1–18; a narrative, chap. 1: 19–20: 31, and of an appendix, chap. 21. The leading thought of the gospel is that of the manifestation of Jesus with the corresponding growth of belief on the part of his disciples and of unbelief on the

part of his opponents. A convenient distribution of the contents is into three parts: (A) the manifestation of Jesus to the world, 1: 19–12: 50; (B) the special manifestation of Jesus to his disciples, chaps. 13–17; (C) the Betrayal, Trial, Crucifixion, and Resurrection of Jesus, chaps. 18–20.

5. The So-Called Prologue: The Word (or Logos), 1: 1–18: (1) The Word (Logos) described, verses 1–5; (2) The historical manifestation of the Word (Logos), 6–13; (3) The manifestation defined as Incarnation, 14–18.

THE NARRATIVE, 1: 19 TO 20: 31.

A. First Main Division.

The manifestation of Jesus to the world, 1: 19 to 12: 50. This division falls into two parts:

(I) The announcement or proclamation of Jesus, 1: 19 to chapter 4.
(II) The Conflict of Jesus with the Jews and the development of their unbelief, chapters 5 to 12.

I. THE ANNOUNCEMENT.

6. The Beginning of the Ministry, 1: 19 to 2: 11: (1) The witness of the Baptist, 1: 19–36; (2) The first self-manifestation of Jesus, verses 37–52; (3) The first sign or miracle, 2: 1–11.
7. The Earliest Ministry of Jesus in Jerusalem and Judea, 2: 13 to 3: 36: (1) The temple cleansed, 2: 12–22; (2) The general result of the manifestation of Jesus in Jerusalem, verses 23–25; (3) The special case of Nicodemus, 3: 1–21; (4) Jesus in Judea, verses 22–36.
8. The Earliest Ministry of Jesus in Samaria and Galilee, chapter 4: (1) The woman of Samaria, verses 1–42 (verses 1–4; 5–26; 27–38; 39–42); (2) The nobleman's son healed in Capernaum, 43–54.

II. THE CONFLICT: DEVELOPMENT OF FAITH AND UNBELIEF.

9. Christ in Jerusalem at an Unnamed Feast, chapter 5: (1) An impotent man healed on the Sabbath, 1–18; (2) The relation of the Son to the Father, 19–47 (19–30; 31–40; 41–47).
10. The Crisis in Galilee, chapter 6: (1) The five thousand fed, verses 1–13; (2) The impression made by the miracle and the movements of Jesus and the multitude, 14–25; (3) The conversations springing out of the miracle, 26–71 (26–40; 41–56; 57–59; 60–71).

11. JESUS IN JERUSALEM AT THE FEAST OF TABERNACLES, chapter 7: (1) The circumstances of the visit, verses 1–13; (2) His teaching and the discussion as to his person, 14–36; (3) The discussion on the last day of the feast, 37–52.
12. FURTHER DISCUSSIONS IN JERUSALEM, chapter 8: (1) Verses 1–11 of this chapter have been omitted from some of the best manuscripts and probably did not form a part of the original gospel; (2) Jesus the Light of the World, 12–20; (3) The trial of true and false faith, 21–59 (21–30; 31–59).
13. A BLIND MAN HEALED ON THE SABBATH IN JERUSALEM, 9: 1–41: (1) The cure, 1–7; (2) The people discuss the man's identity, 8–12; (3) The man is examined by the Pharisees, 13–41.
14. THE DISCUSSIONS FOLLOWING THE HEALING OF THE BLIND MAN, chapter 10: (1) The good and hireling shepherds, 10: 1–21; (2) The final testimony of Jesus to himself, 22–39; (3) Results of his teaching, 40–42. [This last section is independent if the ordinary text is read.]
15. THE RAISING OF LAZARUS AND ITS CONSEQUENCES, chapter 11: (1) Jesus recalled to Judea by the death of Lazarus, 1–16; (2) The miracle, 17–44; (3) The issues of the miracle, 45–57.
16. THE CLOSE OF THE MINISTRY; three typical scenes illustrating the relations of Jesus: (1) To his disciples; (2) To the multitude; (3) To the outside world, chapter 12. (1) Mary anoints the feet of Jesus, 1–11; (2) The triumphal entry, 12–19; (3) The request of the Greeks, 20–36*a*; then follow as the close of this division of the gospel John's explanation of the unbelief of the Jews, 36*b*–43, and a summary of the teaching of our Lord as to belief and unbelief, 44–50.

B. Second Main Division.

The special manifestations of Jesus to his disciples, chapters 13–17.

17. AN ACT OF LOVE AND AN ACT OF JUDGMENT, 13: 1–30: (1) The washing of the disciples' feet, 1–11; (2) Its significance, 12–20; (3) The dismissal of Judas, 21–30.

THE LAST DISCOURSES TO HIS OWN: 13: 31 TO 16: 33.

18. THE DEPARTURE OF JESUS TO THE FATHER, 13: 31 to 14: 31 (13: 31–38; 14: 1–11; 12–21; 22–31).
19. THE UNION BETWEEN JESUS AND HIS DISCIPLES AND ITS RESULTS, chapter 15 (1–10; 11–16; 17–27).
20. THE PARACLETE, chapter 16 (1–11; 12–15; 16–24; 25–33).
21. A PRAYER OF JESUS, chapter 17: (1) Touching Himself, 1–5; (2) For his disciples, 6–19; (3) For all future believers, 20–26.

C. Third Main Division.

From the Betrayal to the appearances after the Resurrection. Chapters 18–20.

22. The Betrayal and Double Trial of Jesus, 18: 1 to 19: 16: (1) The arrest, 1–11; (2) The ecclesiastical trial, 12–27; (3) The civil trial, 18: 28 to 19: 16.
23. Death of Jesus, 19: 17–42: (1) The crucifixion, 17–30; (2) The piercing of Jesus' side, 31–37; (3) The burial, 38–42.
24. The Resurrection, chapter 20: (1) The empty tomb, 1–10; (2) Jesus appears to Mary Magdalene, 11–18; (3) To the Ten, 19–23; (4) To the Eleven, 24–29. The purpose of the gospel, 30, 31.
25. The Appendix, chapter 21: (1) The manifestation of Jesus at the Sea of Tiberias, 1–14; (2) The charge of Peter, 15–23; (3) The conclusion of the Gospel, 24, 25.
26. Review: The gospel understood in the light of its purpose.

ADVANCED COURSE OF SUNDAY SCHOOL LESSONS.

July–December, 1908.

The Rise, Growth and Disruption of the Hebrew Kingdom.

1. Israel's Theocracy Under the Judges. Judges 2; 3: 1–6; 3: 7 to 8: 35; 11: 1–40; 1 Sam. 1–7.
2. Sources of Our Information Concerning the Kingdom: Its Literary Form and Character. Books of Samuel, Kings, and Chronicles.
3. Conditions and Influences that Led to, and Permitted, a Monarchy in Israel. 1 Sam. 8; 11; 12: 9, 12–18; 13; also the weakness of Egypt and Assyria.
4. Power and Influence of Kings Among the Orientals. Commander-in-chief of the army; chief judge; authority absolute in home and foreign affairs. Compare their position in Egypt, Assyria, Babylonia, etc.
5. Saul's Extraordinary Opportunity. 1 Sam. 9–11; 13; 14; 15: 1–9.
6. Saul's Lamentable Failure. 1 Sam. 15: 10 to 31: 13; 1 Chron. 9: 35 to 10: 14.
7. The Career and Character of Jonathan. 1 Sam. 14; 18–20; 23: 15–18; 31; 2 Sam. 1: 11–27; 4: 4; 9: 1–13.
8. The Philistines: Their Relation to, and Influence Upon, Israel. Josh. 13: 2, 3; Judges 3: 1–3, 31; 10: 6, 7, 11; 13: 5; 14–16; 1 Sam. 4–7; 12: 9; 13–17; 18: 17–30; 19: 8; 23; 24; 28; 29; 31; 2 Sam. 5; 1 Kings 4: 21.

9. KINDS OF FALSE WORSHIP PRACTICED DURING THE TIMES OF THE UNITED KINGDOM. Judges 2: 11–15; 10: 6; 1 Sam. 7: 4; 8: 7, 8; 12: 9, 10; 15: 22, 23; 19: 11–16; 28; 1 Kings 11: 4–8.
10. ESSENTIALS OF PREPARATION IN DAVID'S EARLY LIFE. 1 Sam. 16–30.
11. CUSTOMS AND LAWS OF WAR THROUGHOUT THIS PERIOD. 1 Sam. 15: 2–9, 10–23, 32, 33; 17; 21: 10–15; 27; 30; 31; 2 Sam. 2–5; 8. Compare "Moabite Stone," also records of Egyptian and Assyrian kings.
12. SIGNIFICANCE OF THE BATTLE OF GILBOA FOR ISRAEL. 1 Sam. 31; 2 Sam. 1–5; 1 Chron. 10.
13. DAVID AS A MILITARY LEADER. 1 Sam. 17; 18; 22–27; 29; 30; 2 Sam. 5; 8; 10; 1 Chron. 11; 12; 14: 8–17; 18–20.
14. DAVID AS A STATESMAN AND RELIGIONIST. 2 Sam. 2–4; 6; 7; 9; 1 Chron. 13; 14: 1, 2; 15: 1–16; 17; 22–29; 1 Kings 1: 1 to 2: 9.
15. DAVID AS A POET. 2 Sam. 1: 17–27; 22; 23: 1–7; Psalms 3; 4; 7; 18; 23; 24; 60; 110.
16. THE PROPHETS OF THE UNITED KINGDOM. (1) Samuel: 1 Sam. 3; 7–12; 15; 16: 1–13. (2) Gad: 1 Sam. 22: 5; 2 Sam. 24: 11, 14; 1 Chron. 21: 9, 18; 29: 29; 2 Chron. 29: 25. (3) Nathan: 2 Sam. 7; 12; 1 Kings 1; 1 Chron. 9: 29; 29: 25. (4) Ahijah the Shilonite: 1 Kings 11: 29, 30; 12: 15; 14: 18 to 15: 29; 2 Chron. 10: 15.
17. ELEMENTS OF WEAKNESS IN DAVID'S LIFE. 1 Sam. 25: 2–44; 27; 2 Sam. 3: 2–5; 8; 11; 24; 1 Chron. 14: 3–7; 21.
18. THE DECLINE OF DAVID'S POWER. 2 Sam. 11; 12; 13–21; 24; 1 Kings 1: 1 to 2: 9.
19. THE CHARACTER OF DAVID AS A WHOLE. 1 Sam. 16–27; 29; 30; 2 Samuel in full; 1 Chron. 11–29.
20. SOLOMON'S AUSPICIOUS BEGINNINGS. 1 Kings 1: 1 to 3: 15; 1 Chron. 29 to 2 Chron. 1.
21. SOLOMON'S RELIGIOUS POLICY, OR, THE SIGNIFICANCE OF SOLOMON'S TEMPLE IN THE HISTORY OF WORSHIP. 1 Kings 3: 1–15; 5–8; 9: 1–9; and the mentionings of the temple in all the pre-exilic prophets.
22. SOLOMON'S POLITICAL POLICY — MILITARY — MATRIMONIAL. 1 Kings 3: 1; 4: 1–28; 5; 9: 15–28; 10: 26; 11: 1–3, 14–27.
23. SOLOMON'S COMMERCIAL POLICY. 1 Kings 5; 9: 10–14; 10: 11–25, 27, 29.
24. THE WISDOM OF SOLOMON. 1 Kings 3: 16–28; 4: 29–34; 10: 1–10; Book of Proverbs in part.
25. ELEMENTS OF STRENGTH AND WEAKNESS IN SOLOMON'S CHARACTER. Strength: 1 Kings 3: 4–15, 16–28; 4: 20–28, 29–34; 6–8; 9: 1–9; 2 Chron. 1–9. Weakness: 1 Kings 11: 1–3, 4–8, 9–13, 14–25, 26–40.
26. SUMMARY OF ISRAEL'S THREE KINGS. 1 Samuel; 2 Samuel; 1 Kings 1–11; 1 Chronicles 10 to 2 Chronicles 9.

INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1909.

Issued by the Lesson Committee—American Section. Professor Ira M. Price, Secretary, The University of Chicago, Chicago, Illinois.

ADVANCED COURSE.

Peter and Paul, Apostles to Jew and Gentile.

Suggestions to Students.

The lives of these two great Apostles practically give us the key to the early power and influence of Christianity. In the study of them use should be made of the entire New Testament, and of the best available literature on their lives and times. In this outline their activities have been divided into periods, convenient for investigation and memorizing.

Some of the literature useful in such study may be found in the leading Dictionaries of the Bible, and Introductions to the Epistles of Peter and Paul. Special treatises are: Birks, *Studies in the Life and Character of St. Peter;* Bacon, B. W., *The Story of St. Paul;* Gilbert, *The Student's Life of Paul;* Iverach, *St. Paul: His Life and Times;* Farrar, *Life and Work of St. Paul;* Ramsay, *St. Paul the Traveller and Roman Citizen;* Sabatier, *The Apostle Paul;* Stevens, *The Pauline Theology;* Conybeare & Howson, *The Life and Epistles of St. Paul.*

I. PETER'S LIFE AND WORK.

A. Peter's Life Recorded in the Gospels.

1. Peter's Life Until His Call to Be an Apostle. *a.* Early life at Bethsaida, and later at Capernaum. John 1: 44; Matt. 8: 14; Mark 1: 21, 29–31. *b.* First meeting with Christ. John 1: 35–42. *c.* Second meeting with Christ. Matt. 4: 18–22; Mark 1: 16–20; Luke 5: 1–11. *d.* Chosen as an apostle. Mark 3: 13–19*a*.
2. Peter the Leader and Spokesman of the Twelve. *a.* The Twelve sent out. Matt. 9: 35 to 11: 1. *b.* The storm on the lake. Matt. 14: 22–36; Mark 6: 45–56; John 6: 15–21. *c.* The Twelve stand by Jesus. John 6: 52–71. *d.* Peter's great confession. Matt. 16: 13–20; Mark 8: 27–30; Luke 9: 18–21. *e.* Peter rebuked. Matt. 16: 21–28; Mark 8: 31 to 9: 1; Luke 9: 22–27. *f.* Peter at the Transfiguration. Matt. 17: 1–13; Mark 9: 2–13; Luke 9: 28–36.
3. Peter's Denial of His Lord. *a.* Peter's denial foretold by Jesus. Matt. 26: 31–35; Mark 14: 27–31; Luke 22: 31–34; John 13: 36–38. *b.* Peter in Gethsemane. Matt. 26: 36–56; Mark 14: 32–50; Luke 22: 40–53; John 18: 1–12. *c.* Peter's denial and penitence. John 18: 15–27; Matt. 26: 57–75; Mark 14: 53–72; Luke 22: 54–62.
4. Peter Restored to His Apostolic Office. *a.* Peter on the resurrection morn. Luke 24: 8–12; Mark 16: 1–11; John 20: 1–10. *b.* The Lord appears to Peter. Luke 24: 33–35. *c.* Peter at the Sea of Galilee. John 21: 1–24.
5. Review of the Gospel Section.

B. Peter's Work Recorded in the Acts.

6. Preparation, I. The Ascension and the Promise of Power. Acts 1.
7. Preparation, II. The Promise of Power Fulfilled. Acts 2.
8. A Miracle Followed by Persecution. Acts 3: 1 to 4: 31.
9. Other Miracles Followed by Imprisonment and Deliverance. Acts 5: 1–42.
10. Connecting Link, I. Stephen the First Martyr. Acts 6: 1 to 7: 60.
11. Connecting Link, II. Philip's Ministry. Acts 8: 1–40. *a.* Philip in Samaria. Acts 8: 5–13. *b.* Peter and John visit Samaria. Acts 8: 14–25. *c.* Philip and the Ethiopian. Acts 8: 26–40.
12. Peter Opens the Door to the Gentiles. *a.* Lydda. Acts 9: 32–35. *b. Joppa.* Acts 9: 36–43. *c.* In Cæsarea, Gentiles admitted to the church. Acts 10. *d.* Peter reports back to the church in Jerusalem. Acts 11: 1–18.
13. Peter's Third Imprisonment. Acts 12: 1–19.
14. Review of the Story in the Acts.

II. PAUL'S LIFE AND WORK.

A. Preparatory Experiences.

15. Paul's Youth and Education. *a.* Birthplace and ancestry. Acts 21: 39; 22: 3; 23: 34; 2 Cor. 11: 22; Rom. 11: 1; Phil 3: 4, 5. *b.* Roman citizenship. Acts 16: 36–39; 22: 25–29. *c.* Hebrew training. Phil. 3: 5; Acts 23: 6; 26: 4, 5; Gal. 1: 14; Acts 22: 3. *d.* Perhaps member of Sanhedrin. Acts 26: 10. *e.* Zeal for the law. Phil. 3: 6; 1 Tim. 1: 12–16; 2 Tim. 1: 3.
16. Paul's Conversion. *a.* Took part in Stephen's martyrdom. Acts 7: 57 to 8: 1; 22: 20. *b.* Intensity of his persecution. Acts 8: 3, 4; 22: 4, 5, 19; 26: 9–11; Gal. 1: 13. *c.* Vision of Jesus near Damascus. Acts 9: 1–9; 22: 5–11; 26: 12–18; 1 Cor. 15: 8; 9: 1. *d.* His call to apostleship. Acts 26: 16–19; Gal. 1: 1, 11, 12, 15, 16; Rom. 1: 1–5; 1 Tim. 1: 12–16. *e.* Restoration of sight, and baptism. Acts 9: 10–19; 22: 12–16.
17. Paul in Damascus, Arabia and Jerusalem. *a.* Preaches in Damascus. Acts 9: 20–22; 26: 19, 20. *b.* Retires into Arabia. Gal. 1: 17. *c.* Escapes from Damascus. Acts 9: 23–25. *d.* Visits Jerusalem. Acts 9: 26–29; Gal. 1: 18, 19. *e.* Departs from Jerusalem. Acts 9: 29, 30; 22: 17–21.
18. Paul in Tarsus and Antioch. *a.* In Tarsus. Acts 9: 30; Gal. 1: 21–24. *b.* In Antioch. Acts 11: 19–26. *c.* Carries alms to Jerusalem. Acts 11: 27–30. *d.* Returns to Antioch. Acts 12: 25 to 13: 1.
19. Review of Paul's Life Prior to First Missionary Journey.

B. Paul the Missionary.

1. First Missionary Journey.

20. Paul's Labors in Cyprus and Pisidian Antioch. *a.* The Holy Spirit calls Barnabas and Saul to missionary work. Acts 13: 1–3. *b.* Labors in Cyprus and Pisidian Antioch. (1) At Salamis. Acts 13: 4, 5. (2) At Paphos. Acts 13: 6–12. (3) At Antioch in Pisidia. Acts 13: 13–50.

21. Paul in Iconium, Lystra and Derbe. *a.* In Iconium. Acts 13: 51 to 14: 6. *b.* In Lystra. Acts 14: 6–20. (1) Heals a lame man. Acts 14: 8–10. (2) Restrains the people. Acts 14: 11–18. (3) Paul stoned. Acts 14: 19, 20; 2 Cor. 11: 25. *c.* In Derbe. Acts 14: 20, 21. For persecutions endured, see 2 Tim. 3: 10, 11. *d.* Return journey. Acts 14: 21–28.

22. Peter and Paul at the Conference in Jerusalem. Acts 15: 1–35; Cf. Gal. 2: 1–21.

2. Second Missionary Journey.

23. Paul's Missionary Labors Renewed. *a.* Contention between Paul and Barnabas. Acts 15: 36–41. Paul takes Silas as companion. *b.* Timothy chosen as a helper. Acts 16: 1–3. As to Timothy's childhood and training, see 2 Tim. 1: 3–5; 3: 14, 15. As to his relations with Paul, see 1 Tim. 1: 2, 18; 2 Tim. 1: 2, 6. *c.* Delivering the decrees of the Jerusalem council. Acts 16: 4, 5: *d.* Territory covered. Acts 16: 6–8.

24. Paul Crosses to Europe. *a.* The call to Macedonia. Acts 16: 9–11. *b.* Preaching in Philippi. (1) First convert. Acts 16: 12–15. (2) Conflict with heathenism. Acts 16: 16–40. (3) Paul's helpers. Phil. 4: 2, 3. For Paul's seven other scourgings, see 2 Cor. 11: 24, 25.

25. Paul in Thessalonica.—*a.* Success of his preaching. Acts 17: 1–4; 1 Thess. 1: 2–10; 2: 13–16. *b.* Paul's ministry interrupted. Acts 17: 5–9. *c.* Paul's courage and fidelity. 1 Thess. 2: 1–12. *d.* Paul's support. 1 Thess. 2: 9; Phil. 4: 15, 16.

26. Paul in Berea and Athens. *a.* Preaching in Berea. Acts 17: 10–14. *b.* Preaching in Athens. Acts 17: 15–34.

27. Paul in Corinth. *a.* Working as a tent-maker. Acts 18: 1–3; 1 Cor. 9: 6–15. *b.* Preaching the gospel. Acts 18: 4–11. *c.* Writes First and Second Thessalonians. Read both Epistles. *d.* Paul before Gallio. Acts 18: 12–17. *e.* Return journey. Acts 18: 18–22.

28. Review of Paul's First and Second Missionary Journeys.

3. Third Missionary Journey.

29. Paul Labors in Galatia, Phrygia and Ephesus. *a.* Strengthening the disciples in Galatia and Phrygia. Acts 18: 23. *b.* Paul in Ephesus. (1) Supplementing the work of Apollos. Acts 18: 24 to 19: 7. (2) Preaching in the synagogue. Acts 19: 8. (3) Reasoning in the school of Tyrannus. Acts 19: 9, 10. (4) A victorious ministry. Acts 19: 11–20.
30. Paul Writes First Corinthians. *a.* Read the Epistle at one sitting. *b.* Study 1 Cor. 13. Love the Greatest Thing in the World.
31. The Riot in Ephesus. Acts 19: 23–41.
32. Paul Goes into Macedonia; Writes Second Corinthians. *a.* Plans to return to Jerusalem by way of Macedonia and Achaia. Acts 19: 21; 1 Cor. 16: 2–9. *b.* Sends Timothy and Erastus in advance. Acts 19: 22; 1 Cor. 16: 10, 11. *c.* Preaches in Macedonia, where he receives news from Corinth. Acts 20: 1, 2; 2 Cor. 7: 5–7, 13–16. *d.* Writes Second Corinthians in Macedonia. 2 Cor. 8: 1; 9: 2.
33. The Grace of Giving. *a.* Historic setting. Paul's collection from Gentile Christians for poor saints in Jerusalem. Acts 24: 17; Rom. 15: 25–32; 1 Cor. 16: 1–3. *b.* Read 2 Corinthians. *c.* Study Paul's plea for the grace of giving. 2 Cor. 8: 1 to 9: 15.
34. Paul Revisits Greece (Corinth). *a.* Goes from Macedonia into Greece. Acts 20: 2. *b.* Probably at this time writes Epistle to the Galatians. *c.* Read the Epistle to the Galatians. *d.* Study Gal. 5: 1 to 6: 18. Christian Freedom.
35. Paul Writes the Epistle to the Romans. *a.* Read the entire Epistle. *b.* Study Rom. 8: 1–39. The Victorious Life in Christ.
36. Paul Returns from Corinth to Jerusalem. *a.* Purpose of the visit to Jerusalem. Rom. 15: 25–28. *b.* Paul goes by land to Philippi, and sails to Troas. Acts 20: 3–6. *c.* Preaches at Troas. Acts 20: 7–12. *d.* Voyage to Miletus. Acts 20: 13–16. *e.* Address to elders of Ephesus. Acts 20: 17–38. *f.* Voyage from Miletus to Cæsarea. Acts 21: 1–8. *g.* Experience in Cæsarea. Acts 21: 8–14. *h.* Goes up to Jerusalem. Acts 21: 15–17.
37. Review of Paul's Third Missionary Journey.

C. Paul the Prisoner.

1. Paul in Jerusalem.

38. Paul, Assaulted by the Jewish Mob, Defends His Conduct. Acts 21: 17 to 22: 29. *a.* Paul seeks to conciliate prejudices of Jewish Christians. Acts 21: 17–26. Compare Acts 16: 1–3; Gal. 2: 3–5; 1 Cor. 9: 19–23.

b. Assaulted by Jewish mob. Acts 21: 27–30. *c.* Rescued by the chief captain of the Roman cohort. Acts 21: 31–36. *d.* Obtains permission to address the mob. Acts 21: 37–40. *e.* Paul's defense of his life. Acts 22: 1–21. *f.* About to be scourged, but Roman citizenship saves him. Acts 22: 22–29.

39. Paul in the Hands of the Chief Captain. *a.* Brought before the Sanhedrin. Acts 22: 30 to 23: 10. *b.* Encouraged by a vision. Acts 23: 11. *c.* Jewish plot to assassinate Paul. Acts 23: 12–22. Compare Acts 25: 2, 3. *d.* Paul sent to Cæsarea. Acts 23: 23–35.

2. Paul in Caesarea.

40. Paul Before Felix and Before Festus. Acts 24: 1 to 25: 12. *a.* Paul's trial before Felix. Acts 24: 1–23. *b.* Paul preaches before Felix and Drusilla. Acts 24: 24–27. *c.* Paul and Festus. Acts 25: 1–12.

41. Paul Before Agrippa. *a.* Festus seeks advice from Agrippa concerning Paul. Acts 25: 13–27. *b.* Paul's defense before Agrippa. Acts 26: 1–32.

3. Paul on the Way to Rome.

42. Paul's Voyage to Rome. Acts 27: 1 to 28: 16. *a.* Voyage and shipwreck. Acts 27: 1–44. For three other shipwrecks, see 2 Cor. 11: 25. *b.* Three months on the island of Melita. Acts 28: 1–10. *c.* Voyage renewed, and arrival in Rome. Acts 28: 11–16.

4. Paul in Rome.

43. Paul's Life in Rome. Acts 28: 17–31. *a.* Mild form of imprisonment. Acts 28: 16, 30, 31. *b.* First meeting with the Jews. Acts 28: 17–22. *c.* Second meeting with the Jews. Acts 28: 23–28. *d.* Paul preaches and teaches with boldness. Acts 28: 30, 31.

44. Paul's Companions in Rome. *a.* Luke. Philemon 24; Col. 4: 14. Cf. 2 Tim. 4: 11. *b.* Timothy. Phil. 1: 1; 2: 19–23; Philemon 1; Col. 1: 1. *c.* Mark. Philemon 24; Col. 4: 10. Cf. 2 Tim. 4: 11. *d.* Epaphroditus. Phil. 2: 25–30; 4: 18, 19. *e.* Epaphras. Philemon 23; Col. 1: 3–8; 4: 12, 13. *f.* Tychicus. Col. 4: 7–9; Eph. 6: 21, 22. Cf. 2 Tim. 4: 12. *g.* Onesimus. Philemon 10; Col. 4: 9. *h.* Aristarchus. Philemon 24; Col. 4: 10. *i.* Demas. Philemon 24; Col. 4: 14. Cf. 2 Tim. 4: 10.

5. Paul's Letters from Rome.

45. Exhortation to Unity and Humility by the Example of Christ. Phil. 1: 27 to 2: 18. Read the entire Epistle.

46. Paul's Friendship for a Slave. Philemon 1–25.

47. The Pre-eminence of Christ. Col. 1: 9–23; 2: 8 to 3: 17. Read the Epistle.
48. The Glory and Unity of the Church. Eph. 1: 15–23; 2: 14–22; 3: 14 to 4: 16. Read the Epistle.

III. Closing Days of Peter and Paul.

49. Messages of Cheer and Hope from Peter the Aged. 1 Peter 1: 3–9; 4: 12 to 5: 11. Read the Epistles of Peter.
50. Paul's Teaching Concerning Church Officers. 1 Tim. 3: 1–16; Titus 1: 5–16. Read 1 Timothy and Titus.
51. Paul the Aged on the Eve of Martyrdom. 2 Tim. 3: 10 to 4: 22. Read 2 Timothy.
52. Review; Peter and Paul—a comparison and a contrast.

III. THE INTERNATIONAL SUNDAY SCHOOL LESSONS.

GRADED SERIES.

Issued by the Seventh Lesson Committee—American Section.

Foreword.

The Twelfth International Sunday School Convention, held at Louisville, Ky., June 20, 1908, instructed the Lesson Committee "to continue the preparation of a thoroughly graded course of Lessons, which may be used by any Sunday School which desires it, whether in whole or in part." The Lesson Committee had already been in correspondence with a group of experienced Sunday School Workers, who had begun the construction of a scheme of graded lessons. The results of their prolonged and arduous work were put at the disposal of the Lesson Committee, thus placing the Lesson Committee and the Sunday School world under a great obligation.

The Lesson Committee, through a special subcommittee, has given close scrutiny to every feature of the scheme, and has held frequent conferences with the group of workers referred to. Further, a draft copy of the scheme, so far as prepared, was sent out to more than seventy specialists in Sunday School work all over the United States and Canada. Many of these returned valuable criticisms, both on the general principles of the scheme and on innumerable details, criticisms which were often interestingly divergent. It need not be said that no labor has been spared to give due consideration to every suggestion from every quarter.

The Committee could not be expected to complete in so brief a time what must be the work of several years The first year's Lessons of the Beginners, the Primary and the Junior Courses, were issued in January, 1909; the second year's Lessons of each of these courses, together with the first year of the Intermediate Department, were issued in January, 1910. The third year's Lessons in the Primary and Junior Departments were released in November, 1910, and the second year Intermediate and the first year Senior are herewith simultaneously released (February 8, 1911).

Introduction.

I. The Purpose of the Graded Lessons.—To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

1. To know God as he has revealed himself to us in nature and in Christ.

2. To exercise towards God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience and worship.

3. To know and do our duty to others.

4. To know and do our duty to ourselves.

II. The Material Chosen for These Lessons.—The truths are presented in lessons from the Bible, and illustrated by lessons from nature, from the history of missions, and from the temperance movement.

III. The Construction of the Courses.—1. *General Statements.*—The International Lesson Committee has been instructed "to continue the preparation of a thoroughly graded course of lessons" for the Sunday School. In pursuance of this instruction a general scheme of lessons is in preparation for all departments of the Sunday School. The departments recognized by the International Sunday School Association are: Beginners (ages under six), Primary (ages six to eight), Junior (ages nine to twelve), Intermediate (ages thirteen to sixteen), Senior (ages seventeen to twenty), Advanced (ages twenty-one +).

The titles of the Lessons in the Beginners and Primary Courses are mainly simple story titles. In the Junior Course, whenever possible, a name and an event have been associated in the title as an aid to memory. Throughout the Courses, preference in most cases is given to such titles as have been made familiar in literature and art.

The knowledge already in the possession of the pupil through his day-school work has been taken into consideration in planning these Courses; and the natural abilities of the average pupil have governed the selection of the memory texts.

It will be seen that these Lessons, being arranged in units of one year each, can be adjusted to any plan of departmental classification. As each year's work is adapted to the interests, capacities and needs of the pupils of that year, the Lessons can be made most effective when taught by the class teachers.

2. *Specific Statements.*—(*a*) The Beginners and Primary Courses.—The Lessons are arranged in groups under successive themes, which are related in thought. In selecting the material for these Lessons, historical order has not been observed, but each passage has been chosen for the truth it contains, and for the value in the spiritual nurture of the child.

Large use of the method of repetition has been made in the construction of these Courses. Not only do children love the retelling of stories, but that process is essential for impressing truth upon their minds. Hence, in the Beginners Course frequent opportunities are given for the retelling of stories. In the Primary Course provision is generally made at the close of each theme for a review of the main teaching which it contains, under the title of "Review." There the retelling of stories under a given theme can be freely used.

(*b*) The Junior Course.—It is important in constructing a course of moral and religious education to remember that important crises occur in the physical, mental and moral development of the individual, in his progress from childhood towards adult life. The most prominent crises occur about the ages of thirteen

and sixteen or seventeen. Each of these represents the close of one and the beginning of a new period. An attempt has been made in the arrangement of the Junior Course to keep this first crisis in view, and to prepare for it by appropriate studies and by the awakening of those desires, thoughts, volitions, and habits which indicate the decision to enter upon the love and service of Christ.

During the first two years, when the historical sense begins to grow, the instruction is given by means of stories chronologically arranged, taken from various periods. The studies of the last two years will be based upon successive narratives of a continuous, though not necessarily complete, history.

The only exception to this chronological arrangement will be in the third year, when a topical course on temperance is introduced, in order that this subject may receive special attention at this critical period.

As this is a strong memory period, many Psalms and other connected passages of Scripture are prescribed for memorizing. In those cases the thought of the entire memory passage is similar to that of the group of lessons with which it is associated. Under this arrangement it is impossible that the memory text shall in every instance embody the truth of the particular lesson to which it is attached.

The geography of Bible lands is introduced into this course at the end of the first year, that being the period when it appears in the day-school course. Through the geographical setting given in the Exodus lessons, it is hoped to awaken the interest of the pupil in Bible lands.

(*c*) The Intermediate Course.—The Lessons for the first two years are biographical studies, arranged in chronological sequence. These lessons lead to and culminate in a nine months' biographical study of the Man Christ Jesus. As touching the vital issues of life the fourth year treats different themes on Christian living.

A selected number of Bible masterpieces is indicated for memorization during each year. These passages take the place of the usually disconnected verses assigned with each of the Lessons in the earlier series. In addition to the memoriter work, the pupils should be encouraged to read selections from the Bible and other literature as collateral reading.

(*d*) The Senior Course.—The Lessons for the first year take up questions of vital interest in the life of youth of seventeen years of age, such as "The World as a Field for Christian Service" and "The Problems of Youth in Social Life." The last quarter of the first year is given to a study of two Biblical books: Ruth in the Old, and James in the New Testament.

In each quarter the pupils are assigned Bible readings, which emphasize the leading thoughts of the year's study. Attention is especially directed to the brief introductions to the groups of

lessons of this first year. Lessons for the succeeding Senior years are under consideration and will be announced later.

IV. Correlated Work.—It is not to be assumed that the following courses of Lessons exhaust the material which ought to be used in the religious education of the young. (1) It should be constantly kept in mind that a religious atmosphere in the Sunday School helps to enforce the meaning and purpose of the entire course of teaching. The spirit and bearing of the officers and teachers in the whole conduct of the school are among the educational forces of the school, and ought to produce in the pupil reverence in worship and to bring home to his heart and conscience the divine message. (2) The various denominations may desire to prepare supplemental lessons connected with their distinctive histories, doctrines and customs. It is of the utmost importance that care should be taken to introduce these at the appropriate periods, relating them as far as possible with the method of the entire course. When it is desired to have forms of prayer and historic hymns memorized, or a church catechism taught, these, too, should be so correlated with the aims and methods of the successive courses as to form one consistent scheme of education which shall stimulate the pupil's interest, quicken his memory, and guide him into habits of faith, worship and service.

GRADED SERIES: BEGINNERS COURSE.

(Approximate age of pupils: Four and five years.)

Aim of the Course

To Lead the Little Child to the Father

By Helping Him:

1. To know God, the heavenly Father, who loves him, provides for, and protects him.
2. To know Jesus the Son of God, who became a little child, who went about doing good, and who is the friend of little children.
3. To know about the heavenly home.
4. To distinguish between right and wrong.
5. To show his love for God by working with him.

Note.—The Bible verses for the children are chosen for their simple statement of the truth taught, and are not given as mere memory work, but simply to be used often by the teacher, so that they shall sink into the children's minds and unconsciously become their possession.

Themes for the First Year.

I. The Heavenly Father's Care. Stories 1 to 7.
II. Thanksgiving for Care. Stories 8 to 10.
III. Thanksgiving for God's Best Gift. Stories 11 to 13.
IV. Love Shown Through Care. Stories 14 to 19.
V. The Loving Care of Jesus. Stories 20 to 25.
VI. God's Care of Life. Stories 26, 27.
VII. Our Part in the Care of Flowers and Birds. Stories 28, 29.
VIII. Duty of Loving Obedience. Stories 30 to 36.
IX. Love Shown by Prayer and Praise. Stories 37 to 39.
X. Love Shown by Kindness (To those in the Family Circle). Stories 40 to 42.
XI. Love Shown by Kindness (To those outside the Family). Stories 43 to 52.

Themes for the Second Year.

I. Our Heavenly Father's Protection. (Approached through Parental Protection.) Stories 1 to 6.
II. Thanksgiving for Protection. Stories 7 to 9.
III. Thanksgiving for God's Best Gift. Stories 10 to 13.
IV. Our Heavenly Father's Protection in Nature. Stories 14 to 16.
V. God Helping to Protect. Stories 17, 18.
VI. Jesus the Helper and Saviour. Stories 19 to 24.
VII. Jesus Teaching to Pray. Story 25.
VIII. God's Gift of Life. Stories 26, 27.
IX. God's Gift of the Wind, Sun and Rain. Stories 28 to 30.
X. Jesus Teaching How to Help. Story 31.
XI. Children Helping. Stories 32 to 36.
XII. Friendly Helpers. Stories 37 to 52.
(1) Individual Help, 37 to 42.
(2) Interchange of Help, 43 to 46.
(3) Co-operating in Helping, 47 to 52.

First Year in Detail.

As the Beginners cannot read, the Scripture passages cited are for the use of the teachers. In lessons which are starred (*), while the Bible material is cited, the teacher must look rather to God's book of nature for story illustrations suitable to the child mind.

I. The Heavenly Father's Care.

1. A Mother and Her Little Boy.—Story Material: 1 Sam. 1: 1, 2, 10, 11, 20–28; 2: 18, 19; 3: 1–10, 19–21. Verse for the Child: Love one another. 1 John 4: 11a.

2. *Father and Mother Birds' Care.—Story Material: Story of Lesson 1 retold; Psalm 84: 3a, b; Matt. 8: 20c; Matt. 23: 37b; Deut. 32: 11a, b; Isa. 31: 5.
3. *The Heavenly Father's Care for Birds and Animals.—Story Material: Gen. 1: 30; Psa. 147: 9; 104: 10, 12, 16, 17; Matt. 6: 26; Deut. 11: 15a; Psa. 104: 14a, 18, 21, 22; 147: 9a; Joel 2: 22; Job 37: 8; Psa. 50: 10, 11. Verse for the Child: Your heavenly Father feedeth them. Matt. 6: 26b.
4. A Baby in a Basket-Boat.—Story Material: Ex. 1: 22; 2: 1–10. Verse for the Child: He careth for you. 1 Peter 5: 7b.
5. A Baby in a Basket-Boat Retold.—Verse for the Child: He careth for you. 1 Peter 5: 7b.
6. How God Fed Elijah.—Story Material: 1 Kings 17: 1–6. Verse for the Child: He careth for you. 1 Peter 5: 7b.
7. *The Heavenly Father's Care for His Children.—Story Material: Gen. 1: 29; Psa. 65: 9–13; Prov. 27: 26, 27; Matt. 6: 26, 30–32. Verses for the Child: He careth for you. 1 Peter 5: 7b. God is love. 1 John 4: 8b.

II. Thanksgiving for Care.

8. A Song of Thanksgiving.—Story Material: Ex. 13: 18; 14: 5–10, 21–31; 15: 1, 2, 20, 21. Verse for the Child: Let us sing unto the Lord. Psa. 95: 1.
9. *Thanking God for Good Gifts.—Story Material: Gen. 8: 22; Deut. 8: 7–10; Psa. 104: 13–15; 105: 1–5. Verse for the Child: I will praise thee, O God. Psa. 43: 4b.
10. Thanking God by Giving.—Story Material: Mark 12: 41–44. Verse for the Child: Freely give. Matt. 10: 8b.

III. Thanksgiving for God's Best Gift.

11. The Story of the Baby Jesus.—Story Material: Luke 2: 1–20. Verse for the Child: He loved us, and sent his Son. 1 John 4: 10c, d.
12. The Visit of the Wise Men.—Story Material: Matt. 2: 1–11. Verse for the Child: He loved us, and sent his Son. 1 John 4: 10c, d.
13. Stories About the Baby Jesus Retold.—Story Material: Luke 2: 1–20; Matt. 2: 1–11. Verse for the Child: Glory to God in the highest. Luke 2: 14a.

IV. Love Shown Through Care.

14. *The Gift of Day and Night.—Story Material: Gen. 1: 16; Psa. 19: 1, 2; 74: 16; 139: 12; Jer. 31: 35; Eccles. 1: 5; 11: 7; Gen. 15: 5, 6; Job 22: 12; Psa. 8: 3; 104: 19–24. Verse for the Child: The day is thine, the night also is thine. Psa. 74: 16a.

15. The Story of Jacob's Ladder: A Night Under the Stars.—Story Material: Gen. 28: 10–22. Verse for the Child: I am with thee. Gen. 28: 15a.

16. Stories 14 and 15 Retold.

17. The Story of the Good Shepherd.—Story Material: Luke 15: 3–6; John 10: 2–5, 11–15; Prov. 27: 23. Verse for the Child: The Lord is my Shepherd. Psa. 23: 1a.

18. The Story of the Good Samaritan.—Story Material: Luke 10: 30–35. Verse for the Child: Be ye kind one to another. Eph. 4: 32a.

19. Stories 17 and 18 Retold.

V. The Loving Care of Jesus.

20. Jesus Caring for Hungry People.—Story Material: John 6: 1–13. Verse for the Child: We love, because he first loved us. 1 John 4: 19.

21. Jesus Caring for a Sick Boy.—Story Material: John 4: 46–53. Verse for the Child: We love, because he first loved us. 1 John 4: 19.

22. Stories 20 and 21 Retold.

23. Jesus Loving Little Children.—Story Material: Mark 10: 13–16. Verse for the Child: Suffer the little children to come unto me. Mark 10: 14b.

24. Children's Love for Jesus.—Story Material: Matt. 21: 6–11, 14–16. Verse for the Child: We love, because he first loved us. 1 John 4: 19.

25. Stories 23 and 24 Retold.

VI. God's Care of Life.

26. *Winter's Sleep and Spring's Awakening.—Story Material: Psa. 147: 16–18; Song of Songs 2: 11–13; 7: 11, 12; Gen. 1: 11, 12, 20. Verse for the Child: Thou hast made summer and winter. Psa. 74: 17b.

27. Jesus and the Heavenly Home.—Story Material: John 14: 1–3; Rev. 21: 1–4, 21; 22: 1–5.

VII. Our Part in the Care of Flowers and Birds.

28. The Garden of Eden.—Story Material: Gen. 1: 27, 28b, 29; 2: 8–10a, 15. Verse for the Child: God planted a garden. Gen. 2: 8a.

29. *Helping to Care for God's Birds.—Story Material: Psa. 8: 6, 8a; 50: 11; 148: 10; Matt. 10: 29; Song of Songs 2: 12. (Compare 1 Cor. 3: 9.) Verse for the Child: Be ye kind one to another. Eph. 4: 32a.

VIII. Duty of Loving Obedience.

30. The Story of Adam and Eve.—Story Material: Gen. 2: 16, 17; 3: 1–6, 8–23. Verse for the Child: God is love. 1 John 4: 8b.
31. The Pillar of Cloud and Fire.—Story Material: Ex. 13: 17–22; Numbers 9: 15–23.
32. The Gathering of the Manna.—Story Material: Ex. 16: 1–4, 14–31.
33. Gifts for God's House.—Story Material: Ex. 35: 4–29; 36: 4–7. Verse for the Child: Freely give. Matt. 10: 8b.
34. Stories Retold. To be chosen by the children.
35. The Story of Jonah.—Story Material: Jonah, chapters 1 to 3.
36. Going on an Errand.—Story Material: Gen. 37: 1–4, 12–17. Verse for the Child: Children, obey your parents. Col. 3: 20a.

IX. Love Shown by Prayer and Praise.

37. Daniel Praying.—Story Material: Dan. 6: 1–23. Verse for the Child: Help me, O Lord my God. Psa. 109: 26a.
38. David Praising God.—Story Material: 1 Sam. 16: 12b; 17: 15, 34–36a; 2 Sam. 23: 1–7; Psa. 18: 1–3, 25, 26, 30, 31, 46, 49, 50. Verse for the Child: Thou, Lord, hast made me glad. Psa. 92: 4a.
39. Stories 37 and 38 Retold.

X. Love Shown by Kindness.

(*a*) *To Those in the Family Circle.*

40. Joseph's Coat of Many Colors.—Story Material: Gen. 37: 3, 4, 18–36. Verse for the Child: Let us love one another. 1 John 4: 7a.
41. Joseph and His Brothers.—Story Material: Gen. 42; 43: 1–30; 45: 1–15. Verse for the Child: Let us love one another. 1 John 4: 7a.
42. Joseph Taking Care of His Father.—Story Material: Gen. 45: 16–28; 46: 1–7; 47: 1–12. Verse for the Child: Let us love one another. 1 John 4: 7a.
43. Stories 40 to 42 Retold.

XI. Love Shown by Kindness.

(*b*) *To Those Outside the Family.*

44. A Room for a Friend.—Story Material: 2 Kings 4: 8–11. Verse for the Child: Forget not to show love unto strangers. Heb. 13: 2a.
45. Elisha and a Boy.—Story Material: 2 Kings 4; 12–37.

46. Stories 44 and 45 Retold.
47. The Story of Rebekah.—Story Material: Gen. 24: 10–67. Verse for the Child: Forget not to show love unto strangers. Heb. 13: 2a.
48. David and a Lame Prince.—Story Material: 2 Sam. 4: 4; chapter 9. Verse for the Child: Let us love one another. 1 John 4: 7a.
49. Stories 44 to 48 Retold; or, one chosen from among these.
50. The Story of the Good Shepherd.—Story Material: Luke 15; 3–6; John 10: 2–5, 11–15; Prov. 27: 23. Verse for the Child: The Lord is my Shepherd. Psa. 23: 1a.
51. The Story of the Good Samaritan.—Story Material: Luke 10: 30–35. Verse for the Child: Be ye kind one to another. Eph. 4: 32a.
52. Stories 50 and 51 Retold; or, any story chosen by the children.

GRADED SERIES: BEGINNERS COURSE.

Second Year in Detail.

I. Our Heavenly Father's Protection.

(Approached Through Parental Protection.)

Stories 1 to 6.

1. A Mother Hiding Her Baby.—Story Material: Ex. 1: 22; 2: 1–10. Verse for the Child: Let us love one another. 1 John 4: 7.
2. Animals Protecting Their Little Ones.—Story Material: Story of Lesson 1 retold; Nahum 2: 12a; 2 Sam. 17: 8b; Matt. 8: 20a; Job 37: 8.
3. Our Heavenly Father Protecting Animals.—Story Material: Psa. 104: 18; 50: 10, 11; Joel 2: 22. Verse for the Child: Your heavenly Father feedeth them. Matt. 6: 26.
4. The Story of Ishmael.—Story Material: Genesis 21: 14–21. Verse for the Child: God is my helper. Psa. 54: 4.
5. Daniel in the Lions' Den.—Story Material: Dan. 6: 1–23. Verse for the Child: God is my helper. Psa. 54: 4.
6. The Story of Noah's Ark.—Story Material: Gen. 6: 8 to 7: 1; 7: 11 to 8: 19. Verse for the Child: God is my helper. Psa. 54: 4.

II. Thanksgiving for Protection.

Stories 7 to 9.

7. The Rainbow Promise.—Story Material: Gen. 8: 20–22; 9: 1–3, 8–17. Verse for the Child: The Lord is good to all. Psa. 145: 9.

8. Little Children Thanking Our Heavenly Father.—Story Material: Matt. 21: 14–16; Job 31: 20b; Psa. 34: 10b; 145: 15, 16; Luke 12: 23, 28; Psa. 147: 1. Verse for the Child: I will give thee thanks with my whole heart. Psalm 138: 1.
9. Stories Retold: To be chosen by the children.

III. Thanksgiving for God's Best Gift.

Stories 10 to 13.

10. An Angel's Message.—Story Material: Luke 1: 26–38, 46–55. Verse for the Child: Thou shalt call his name Jesus. Matt. 1: 21.
11. The Story of the Baby Jesus.—Story Material: Luke 2: 1–20. Verse for the Child: He loved us and sent his Son. 1 John 4: 10.
12. The Visit of the Wise Men.—Story Material: Matt. 2: 1–11. Verse for the Child: He loved us and sent his Son. 1 John 4: 10.
13. Stories About the Baby Jesus Retold: Stories 10 to 12. Story Material: Luke 2: 1–20; Matt. 2: 1–11. Verse for the Child: Glory to God in the Highest. Luke 2: 14.

IV. Our Heavenly Father's Protection in Nature.

Stories 14 to 16.

14. God's Gift of Snow.—Story Material: Job 37: 6a; 38: 22; Psa. 147: 16a; Isa. 55: 10. Verse for the Child: He giveth snow like wool. Psa. 147: 16.
15. How God Protects Plants.—Story Material: Gen. 1: 11, 12; 2: 9a; Psa. 65: 9–13.
16. How God Protects Birds.—Story Material: Psa. 50: 11a; Jer. 8: 7a, b, c; Matt. 10: 29, 31. Verse for the Child: I know all the birds of the mountains. Psa. 50: 11.

V. God Helping to Protect.

Stories 17 and 18.

17. David the Shepherd Boy.—Story Material: 1 Sam. 16: 12b; 17: 15, 34–36a; Prov. 12: 10. Verse for the Child: Be ready. Titus 3: 1.
18. David and the Giant Goliath.—Story Material: 1 Sam: 17: 17–49. Verse for the Child: Be ready. Titus 3: 1.

VI. Jesus the Helper and Saviour.

Stories 19 to 23.

19. Jesus Helping the Fishermen.—Story Material: Luke 5: 1–11. Verse for the Child: We love, because he first loved us. 1 John 4: 19.

20. JESUS STILLING THE STORM.—Story Material: Mark 4: 35–41. Verse for the Child: We love, because he first loved us. 1 John 4: 19.

21. STORIES RETOLD: Stories 19 and 20.

22. JESUS HELPING A BLIND MAN.—Story Material: John 9: 1, 6–11. Verse for the Child: We love, because he first loved us. 1 John 4: 19.

23. JESUS LOVING LITTLE CHILDREN.—Story Material: Mark 10: 13, 14, 16. Verses for the Child: Suffer the little children to come unto me. Mark 10: 14. We love, because he first loved us. 1 John 4: 19.

24. STORIES RETOLD: Stories 22 and 23.

VII. JESUS TEACHING TO PRAY.

Story 25.

25. JESUS TEACHING HOW TO PRAY.—Teaching Material: Mark 1: 35; Luke 6: 12, 13; Mark 6: 41; John 6: 11; Luke 11: 1–4; Matt. 6: 5–15; 7: 7, 8. Verse for the Child: Lord, teach us to pray. Luke 11: 1.

VIII. GOD'S GIFT OF LIFE.

Stories 26 and 27.

26. NEW LIFE AT SPRINGTIME.—Story Material: Psa. 65: 9, 10; Isa. 61: 11a; Luke 8: 5a; Song of Solomon 2: 11–13; Gen. 1: 11, 12, 20. Verse for the Child: The time of the singing of birds is come. Song of Solomon 2: 12.

27. JESUS AND THE HEAVENLY HOME.—Story Material: John 14: 1–3; Rev. 21: 1–4, 21; 22: 1–5.

IX. GOD'S GIFT OF THE WIND, SUN AND RAIN.

Stories 28 to 30.

28. THE WIND A HELPER.—Story Material: Gen. 8: 1; Ex. 14: 21; Num. 11: 31; Psa. 135: 7b; 78: 26; 147: 18b; 104: 4a. Verse for the Child: He causeth his wind to blow. Psa. 147: 18.

29. THE SUN A HELPER.—Story Material: Gen. 1: 16; 2 Sam. 23: 4; Psa. 74: 16; Eccl. 1: 3; Psa. 19: 1–6. Verse for the Child: He maketh his sun to rise. Matt. 5: 45.

30. THE RAIN A HELPER.—Story Material: Joel 2: 23c; Deut. 28: 12a; Job 5: 10; 36: 27, 28; 38: 37, 38; Psa. 65: 9, 10; Lev. 26: 4; Isa. 44: 14d; Psa. 147: 7, 8. Verse for the Child: He causeth to come down for you the rain. Joel 2: 23.

X. Jesus Teaching How to Help.

Story 31.

31. Jesus and His Friends.—Story Material: John 13: 3–15. Verse for the Child: Love one another, even as I have loved you. John 15: 12.

XI. Children Helping.

Stories 32 to 36.

32. Caring for Flowers and Birds.—Story Material: Luke 12: 27; Matt. 8: 20a; Psa. 84: 3a, b, c; Matt. 10: 29; Matt. 6: 26. Verse for the Child: Consider the lilies, how they grow. Luke 12: 27.
33. A Little Maid Helping Her Master.—Story Material: 2 Kings 5: 1–5, 9–14. Verse for the Child: Even a child maketh himself known by his doings. Prov. 20: 11.
34. Samuel Helping in God's House.—Story Material: 1 Sam. 3: 1–10. Verse for the Child: Even a child maketh himself known by his doings. Prov. 20: 11.
35. A Little Boy Helping Jesus.—Story Material: John 6: 1–13. Verse for the Child: Even a child maketh himself known by his doings. Prov. 20: 11.
36. Stories Retold: Stories 33 to 35.

XII. Friendly Helpers.

Stories 37 to 52.

Instances of—

(1) Individual help: Stories 37–42.
(2) Interchange of help: Stories 43–46.
(3) Coöperation in helpfulness: Stories 47–52.

37. The Story of Ruth and Naomi.—Story Material: Ruth 1: 1–19. Verse for the Child: A friend loveth at all times. Prov. 17: 17.
38. Ruth in the Barley Field.—Story Material: Ruth 1: 22; 2: 1–23. Verse for the Child: A friend loveth at all times. Prov. 17: 17.
39. Stories Retold: Stories 37, 38.
40. The Story of David and Jonathan.—Story Material: 1 Sam. 18: 1–5; 19: 1–7. Verse for the Child: A friend loveth at all times. Prov. 17: 17.
41. A True Friend.—Story Material: 1 Sam. 20: 1–42. Verse for the Child: A friend loveth at all times. Prov. 17: 17.
42. A Kind Uncle.—Story Material: Gen. 13: 1–12. Verse for the Child: Be ye kind one to another. Eph. 4: 32.
43. Stories Retold: Stories 40–42.

44. Sharing Her Last Cake.—Story Material: 1 Kings 17: 8–16. Verse for the Child: Let us love one another. 1 John 4: 7.
45. Elijah Helping a Mother.—Story Material: 1 Kings 17: 17–24. Verse for the Child: Let us love one another. 1 John 4: 7.
46. Stories Retold: Stories 44 and 45.
47. Some Tiny Builders (Ants).—Story Material: Prov. 6: 6–8; 30: 25.
48. Helping to Build the Wall.—Story Material: Nehemiah, chapters 1 and 2; 3: 28; 6: 15, 16. Verse for the Child: Thou shalt love thy neighbor as thyself. Lev. 19: 18.
49. Four Friends Helping a Sick Man.—Story Material: Mark 2: 1–4, 10–12. Verse for the Child: Thou shalt love thy neighbor as thyself. Lev. 19: 18.
50. Stories Retold: Repeat Lesson 33.
51. Love for a Guest.—Story Material: Luke 10: 38–42; John 12: 1–8. Verse for the Child: We love, because he first loved us. 1 John 4: 19.
52. Stories Retold: Stories chosen by the children.

GRADED SERIES: PRIMARY COURSE.

(Grades 1, 2 and 3. Approximate ages: Six, seven and eight years.)

Aim of the Course.

To Lead the Child to Know the Heavenly Father, and to Inspire Within Him a Desire to Live as God's Child:

1. To show forth God's power, love and care, and to awaken within the child responsive love, trust and obedience.

2. To build upon the teachings of the first year, (1) by showing ways in which children may express their love, trust and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will.

3. To build upon the work of the first and second years by telling: (1) About people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3) such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.

THEMES FOR THE FIRST YEAR.

I. GOD THE CREATOR AND FATHER. Lessons 1 and 2.
II. GOD THE LOVING FATHER AND HIS GOOD GIFTS. Lessons 3 to 5.
III. GOD'S CARE CALLING FORTH LOVE AND THANKS. Lessons 6 to 10.
IV. LOVE SHOWN BY GIVING. Lesson 11.
V. GOD'S BEST GIFT. Lessons 12 and 13.
VI. GOD THE PROTECTOR. Lessons 14 to 17, 18 to 21.
VII. GOD RESCUING FROM SIN. Lessons 22 to 24.
VIII. GOD THE GIVER OF LIFE ON EARTH AND IN HEAVEN. Lessons 25 to 28.
IX. GOD SPEAKING TO A CHILD. Lesson 29.
X. SPEAKING TO GOD IN PRAYER. Lessons 30 and 31.
XI. WORSHIPPING GOD. Lessons 32 to 34.
XII. PLEASING GOD BY RIGHT DOING. Lessons 35 to 47.
XIII. GOD'S LOVINGKINDNESS. Lessons 48 to 52.

THEMES FOR THE SECOND YEAR.

I. THE RIGHT USE OF GOD'S BOOK, GOD'S HOUSE, AND GOD'S DAY. Lessons 1 to 3.
II. PRAYER AND PRAISE. Lessons 4 to 8.
III. LISTENING TO GOD'S MESSENGER. Lessons 9 to 11.
IV. THE CHILDHOOD OF JESUS. Lessons 12 to 16.
V. JESUS THE HELPER. Lessons 17 to 19.
VI. JESUS CHOOSING HELPERS. Lesson 20.
VII. JESUS LOVING AND RECEIVING LOVE. Lessons 21 to 23.
VIII. JESUS USING HIS POWER. Lessons 24 to 30.
IX. THE HELPERS OF JESUS CARRYING ON HIS WORK. Lessons 31 to 34.
X. THE NEEDS OF CHILDREN THE WIDE WORLD OVER. Lessons 35 to 39.
XI. LEARNING TO DO GOD'S WILL. Lessons 40 to 45.
XII. THE RIGHT USE OF GOD'S GIFTS (TEMPERANCE). Lessons 46 to 48.
XIII. ALL CREATION FULFILLING HIS WORD. Lessons 49 to 52.

THEMES FOR THE THIRD YEAR.

I. SEEKING TO KNOW AND TO DO GOD'S WILL. Lessons 1 to 9.
II. THE COMING OF GOD'S SON TO DO HIS WILL. Lessons 10 to 14.
III. JESUS REVEALING THE FATHER'S LOVE. Lessons 15 to 29.
IV. TWO MESSENGERS OF JESUS DOING GOD'S WILL. Lessons 30 to 39.
V. TRUSTING AND SERVING GOD. Lessons 40 to 46.
VI. CHOOSING THE RIGHT. Lessons 47 to 52.

First Year in Detail.

(Grade 1.)

In lessons which are starred (*), while the Bible material is cited the teacher must look rather to God's book of nature for story illustrations suitable to the child mind.

I. God the Creator and Father.

1. God the Creator of all Things.—Lesson Material: Gen. 1: 1 to 2: 3; Psa. 33: 6–9. Memory Verse: In the beginning God created the heavens and the earth. Gen. 1: 1.
2. God the Father of All.—Lesson Material: Gen. 2: 4–25; Mal. 2: 10a; Psa. 100: 3a. Memory Verse: O Lord, thou art our Father. Isa. 64: 8a.

II. God the Loving Father and His Good Gifts.

3. *The Gift of Water.—Lesson Material: Ex. 15: 22, 27; Psa. 104: 10–14; 147: 7–9; Isa. 41: 18; 43: 20b. Memory Verse: Every good gift and every perfect gift is from above, coming down from the Father. James 1: 17a.
4. *The Gift of Daily Bread.—Lesson Material: Psa. 85: 12; Lev. 26: 4; Mark 4: 28, 29; Isa. 55: 10. Memory Verse: Give us this day our daily bread. Matt. 6: 11.
5. The Right Use of God's Good Gifts (Temperance Lesson).—Compare Psalms 145: 15, 16; 104: 27, 28.—Lesson Material: Stories of Lessons 3 and 4 retold; Psa. 145: 15, 16. Memory Verse: Every good gift and every perfect gift is from above, coming down from the Father. James 1: 17a.

III. God's Care Calling Forth Love and Thanks.

6. The Story of Noah and the Ark.—Lesson Material: Gen. 6: 8 to 8: 19. Memory Verse: The Lord hath done great things for us; whereof we are glad. Psa. 126: 3.
7. Noah Thanking God.—Lesson Material: Gen. 8: 20–22; 9: 1–3, 8–17. Memory Verse: The Lord hath done great things for us; whereof we are glad. Psa. 126: 3.
8. The People of Israel Saved at the Red Sea.—Lesson Material: Ex. 14: 5–31. Memory Verse: The Lord hath done great things for us; whereof we are glad. Psa. 126: 3.
9. A Song of Thanksgiving.—Lesson Material: Ex. 15: 1, 2, 20, 21; Psa. 50: 23a. Memory Verse: The Lord hath done great things for us; whereof we are glad. Psa. 126: 3.
10. Review.—Review the stories of Lessons 6 to 9 in such a way as to enforce the theme. Memory Verses: The Lord hath done great things for us; whereof we are glad. Psa. 126: 3. O give thanks unto the Lord, for he is good. Psa. 107: 1a.

IV. Love Shown by Giving.

11. Willing Gifts for God's House.—Lesson Material: Ex. 35: 4–29; 36: 4–7; 1 Chron. 29: 6–9. Memory Verse: God loveth a cheerful giver. 2 Cor. 9: 7b.

V. God's Best Gift.

12. The Baby Jesus in a Manger.—Lesson Material: Luke 2: 1–20. Memory Verse: God so loved the world, that he gave his only begotten Son. John 3: 16a.
13. The Visit of the Wise Men.—Lesson Material: Matt. 2: 1–12. Memory Verse: And opening their treasures they offered unto him gifts. Matt. 2: 11c.

VI. God the Protector.

14. The Baby Jesus Saved from Danger.—Lesson Material: Matt. 2: 13–15, 19–23. Memory Verse: The Lord is thy keeper. Psa. 121: 5a.
15. The Story of the Baby Moses.—Lesson Material: Ex. 2: 1–10. Memory Verse: The Lord is thy keeper. Psa. 121: 5a.
16. Hiding a Boy King.—Lesson Material: 2 Kings 11: 1–17. Memory Verse: The Lord is thy keeper. Psa. 121: 5a.
17. Review.—Lesson Material: Lessons 14 to 16 (God protecting through people). Memory Verses: Review the memory verses of Lessons 2, 3 and 10.
18. A Lonely Hiding Place.—Lesson Material: 1 Kings 17: 1–6. Memory Verse: What time I am afraid, I will put my trust in thee. Psa. 56: 3.
19. Led by a Pillar of Cloud and Fire.—Lesson Material: Ex. 13: 17–22; Num. 9: 15–23. Memory Verse: What time I am afraid, I will put my trust in thee. Psa. 56: 3.
20. The Story of Jacob's Ladder.—Lesson Material: Gen. 28. Memory Verse: I am with thee, and will keep thee whithersoever thou goest. Gen. 28: 15a.
21. Review.—Review the stories of Lessons 18 to 20. Memory Verse: I am with thee, and will keep thee whithersoever thou goest. Gen. 28: 15a.

VII. God Rescuing from Sin.

22. The Story of the Garden of Eden.—Lesson Material: Gen. 2: 8, 9, 15–17, 19, 20; chapter 3 (selected verses). Memory Verse: Forgive us our sins. Luke 11: 4a.
23. The Story of the Sheep that Was Lost.—Lesson Material: Luke 15: 3–6; Matt. 18: 12–14. Memory Verse: Teach me thy way, O Lord. Psa. 86: 11a.
24. The Joy of the Shepherd.—Lesson Material: Luke 15: 3–6; Matt. 18: 12–14. Memory Verse: Rejoice with me, for I have found my sheep which was lost. Luke 15: 6.

VIII. God the Giver of Life on Earth, and in Heaven.

25. *The Awakening of Hidden Life.—Lesson Material: Job 37: 6, 9, 10; Psa. 147: 15–18; Song of Songs 2: 11–13. Memory Verse: He hath made everything beautiful in its time. Eccl. 3: 11a.
26. Jesus Going to the Heavenly Home.—Lesson Material: John 19: 30, 41, 42; 20: 1–18; Luke 24: 50, 51. Memory Verse: Behold, I am alive for evermore. Rev. 1: 18b.
27. A Picture of the Heavenly Home.—Lesson Material: Rev. 21: 1 to 22: 5. Memory Verse: In my Father's house are many mansions. John 14: 2a.
28. Review.—Review the stories of Lessons 26 and 27 and teach the thought of John 14: 2, 3. Memory Verse: In my Father's house are many mansions; . . . I go to prepare a place for you. John 14: 2.

IX. God Speaking to a Child.

29. The Child Samuel in God's House.—Lesson Material: 1 Sam. 1; 2: 18, 19, 26; 3. Memory Verse: Speak, Lord; for thy servant heareth. 1 Sam. 3: 9b.

X. Speaking to God in Prayer.

30. Ezra's Prayer for Help on a Journey.—Lesson Material: Ezra 7; 8: 15a, 21–34. Memory Verse: The Lord is nigh unto all them that call upon him. Psa. 145: 18a.
31. King David's Wish and Prayer.—Lesson Material: 2 Sam. 7. Memory Verse: The Lord is nigh unto all them that call upon him. Psa. 145: 18a.

XI. Worshipping God.

32. Building a House for God's Worship.—Lesson Material: 1 Chronicles 29; 2 Chronicles, chapters 2 to 5 (selected passages). Memory Verse: It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High. Psa. 92: 1.
33. Worshipping God by a River-Side.—Lesson Material: Acts 16: 9–15. Memory Verse: It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High. Psa. 92: 1.
34. Review.—Review the stories of Lessons 30 to 33 to illustrate Themes X and XI.

XII. Pleasing God by Right Doing.

35. Joseph Obeying His Father.—Lesson Material: Gen. 37: 1–4, 12–17. Memory Verse: Honor thy father and thy mother. Ex. 20: 12a.

36. JOSEPH'S UNKIND BROTHERS.—Lesson Material: Gen. 37: 5–11, 18–36. Memory Verse: We should love one another. 1 John 3: 11b.
37. JOSEPH'S KINDNESS TO HIS BROTHERS.—Lesson Material: Gen. 42: 1 to 45: 15. Memory Verse: Be ye kind one to another, tenderhearted, forgiving each other. Eph. 4: 32a.
38. JOSEPH'S CARE OF HIS FATHER.—Lesson Material: Gen. 45: 16–28; 46: 1–7; 47: 1–12. Memory Verse: Honor thy father and thy mother. Ex. 20: 12a.
39. SELF-CONTROL (TEMPERANCE LESSON).—Review the stories of Lessons 35–38. Memory Verses: Review memory verses of Lessons 35 to 37.
40. DAVID'S CARE OF THE SHEEP.—Lesson Material: 1 Sam. 16: 11, 12a; 17: 12–15, 34–37. Memory Verse: The LORD is my Shepherd. Psa. 23: 1a.
41. HOW DAVID USED HIS HARP.—Lesson Material: 1 Sam. 16: 14–23.
42. A HUNGRY WOMAN SHARING HER BREAD.—Lesson Material: 1 Kings 17: 8–16. Memory Verse: God loveth a cheerful giver. 2 Cor. 9: 7c.
43. FOUR YOUNG MEN CHOOSING THE RIGHT (TEMPERANCE LESSON). Lesson Material: Daniel 1. Memory Verse: Be not drunken with wine. Eph. 5: 18a.
44. HOW ABRAHAM STOPPED A QUARREL.—Lesson Material: Gen. 13: 1–12. Memory Verse: Blessed are the peacemakers. Matt. 5: 9a.
45. THE STORY OF A GUEST-ROOM.—Lesson Material: 2 Kings 4: 8–11. Memory Verse: Forget not to show love unto strangers. Heb. 13: 2a.
46. A CAPTIVE MAID TRYING TO HELP.—Lesson Material: 2 Kings 5: 1–14. Memory Verse: Even a child maketh himself known by his doings. Prov. 20: 11a.
47. GENERALIZATION.—Lesson Material: Psa. 86: 11a; 32: 8a. Memory Verses: Teach me thy way, O LORD. Psa. 86: 11a. I will instruct thee and teach thee in the way which thou shalt go. Psa. 32: 8.

XIII. GOD'S LOVING KINDNESS.

(*A Review of the General Theme for the Year.*)

48. GOD THE CREATOR AND FATHER.—Lesson Material: Review of Lessons 1 and 2. Memory Verse: Thou shalt love the Lord thy God with all thy heart. Matt. 22: 37a.
49. GOD'S PROTECTING CARE.—Lesson Material: Review Lessons 6 and 7, and emphasize Gen. 8: 22. Memory Verse: While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Gen. 8. 22.

50. God's Nearness to His Children.—Lesson Material: Review the stories of Lessons 35 to 38. Memory Verse: The Lord was with Joseph. Gen. 39: 2a.
51. God's Gift to the World.—Lesson Material: Review the story of Lesson 12. Memory Verse: God so loved the world, that he gave his only begotten Son. John 3: 16a.
52. Generalization.—Ways in which God's children may show their love and thanks to him.—Lesson Material: Psa. 86: 12, 13a; Prov. 20: 11a. Memory Verses: Even a child maketh himself known by his doings. Prov. 20: 11a. I will praise thee, O Lord my God, with my whole heart. Psa. 86: 12a.

PRIMARY COURSE.

Second Year in Detail.

(Grade 2.)

AIM FOR THE YEAR.

To build upon the teachings of the first year by showing ways in which children may express their love, trust and obedience; by showing Jesus, the Saviour, in his love and work for men; and by showing how helpers of Jesus and others learn to do God's will.

I. The Right Use of God's Book, God's House, and God's Day.

Lessons 1 to 3.

1. A Lost Book Found.—Lesson Material: 2 Kings 22: 8, 10–13, 18–20; 23: 1–3. Memory Verse: Be ye doers of the word. James 1: 22.
2. A King and His People Caring for God's House.—Lesson Material: 2 Kings 12: 4–15; 2 Chron. 24: 4–14. Memory Verse: Enter into his gates with thanksgiving, and into his courts with praise. Psa. 100: 4.
3. Keeping the Lord's Day.—Lesson Material: Gen. 2: 2, 3; Ex. 20: 8; 31: 12, 13; Psa. 95: 1–7; 118: 24. Memory Verses: Remember the sabbath day, to keep it holy. Ex. 20: 8. This is the day which the Lord hath made; we will rejoice and be glad in it. Psa. 118: 24.

II. Prayer and Praise.

Lessons 4 to 8.

4. Praying for a Friend.—Lesson Material: Acts 12: 3–17. Memory Verse: Pray one for another. James 5: 16.
5. Daniel in the Lions' Den.—Lesson Material: Daniel, chapter 6. Memory Verse: The Lord is nigh unto all them that call upon him. Psa. 145: 18.

6. NEHEMIAH THE KING'S CUP-BEARER.—Lesson Material: Nehemiah, chapter 1; 2: 1–18; 4: 6. Memory Verse: Review memory verse of Lesson 5.
7. A STORY OF A THANKSGIVING DAY.—Lesson Material: Neh. 8: 1–12. Memory Verse: O give thanks unto the LORD; for he is good. Psa. 118: 1.
8. REVIEW.—Review the stories of Lessons 4 to 7. Memory Verses: Review memory verses of Lessons 4, 5, 7. If the pupils have had first year work, review memory verse of Lesson 52, first year: I will praise thee, O LORD my God, with my whole heart. Psa. 86: 12.

III. LISTENING TO GOD'S MESSENGERS.

Lessons 9 to 11.

9. GOD'S MESSENGERS TO ABRAHAM.—Lesson Material: Gen. 18: 1–16. Memory Verse: I will hear what God the LORD will speak. Psa. 85: 8.
10. SAMUEL BRINGING GOD'S MESSAGE TO A BOY OF BETHLEHEM.—Lesson Material: 1 Sam. 16: 1–13. Memory Verse: Review memory verse of Lesson 9.
11. THE ANGEL'S MESSAGE TO MARY.—Lesson Material: Luke 1: 26–38, 46–55. Memory Verse: Thou shalt call his name JESUS, for it is he that shall save his people from their sins. Matt. 1: 21.

IV. THE CHILDHOOD OF JESUS.

Lessons 12 to 16.

12. THE ANGEL'S SONG AND THE SHEPHERD'S VISIT.—Lesson Material: Luke 2: 1–20. Memory Verse: Glory to God in the highest, and on earth peace among men in whom he is well pleased. Luke 2: 14.
13. THE BABY JESUS IN THE TEMPLE.—Lesson Material: Luke 2: 22–38. Memory Verse: Review memory verse of Lesson 11.
14. THE VISIT OF THE WISE MEN.—Lesson Material: Matt. 2: 1–12. Memory Verse: Opening their treasures they offered unto him gifts. Matt. 2: 11.
15. THE STORY OF A JOURNEY.—Lesson Material: Matt. 2: 13–15, 19–23; Luke 2: 39, 40. Memory Verse: The child grew. Luke 2: 40.
16. THE BOY JESUS VISITS JERUSALEM.—Lesson Material: Luke 2: 41–52. Memory Verse: Jesus advanced in wisdom and stature, and in favor with God and men. Luke 2: 52.

V. Jesus the Helper.

Lessons 17 to 19.

17. Jesus and Four Fishermen.—Lesson Material: Luke 5: 1–11. Memory Verse: Jesus of Nazareth, . . . who went about doing good. Acts 10: 38.
18. Jesus and a Blind Man.—Lesson Material: Luke 18: 35–43; Mark 10: 46–52. Memory Verse: He received his sight, and followed him, glorifying God. Luke 18: 43.
19. Jesus and the Nobleman's Son.—Lesson Material: John 4: 46–53. Memory Verse: The man believed the word that Jesus spake unto him. John 4: 50.

VI. Jesus Choosing Helpers.

Lesson 20.

20. The Helpers Chosen and Sent Out.—Lesson Material: Luke 6: 12, 13; Matt. 10: 1–13. Memory Verse: Freely ye received, freely give. Matt. 10: 8.

VII. Jesus Loving and Receiving Love.

Lessons 21 to 23.

21. Jesus and the Children.—Lesson Material: Matt. 19: 13–15; Mark 10: 13, 14, 16; Luke 18: 15, 16. Memory Verse: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Luke 18: 16.
22. A Gift for Jesus.—Lesson Material: John 12: 1–8; Mark 14: 3–9. Memory Verse: She hath done what she could. Mark 14: 8.
23. The Children's Praise Song.—Lesson Material: Matt. 21: 1–17. Memory Verse: We love, because he first loved us. 1 John 4: 19.

VIII. Jesus Using His Power.

Lessons 24 to 30.

24. Jesus Feeding Many Hungry People.—Lesson Material: John 6: 1–14; Matt. 14: 13–22; Mark 6: 30–44; Luke 9: 10–17. Memory Verse: Give us this day our daily bread. Matt. 6: 11.
25. Jesus Stilling the Storm.—Lesson Material: Matt. 8: 18, 23–27; Mark 4: 35–41; Luke 8: 22–25. Memory Verse: Even the wind and the sea obey him. Mark 4: 41.
26. Jesus Restoring Life to a Little Girl.—Lesson Material: Matt. 9: 18, 19, 23–26; Mark 5: 21–24, 35–43; Luke 8: 40–42, 49–56.
27. Jesus Dying and Living Again.—Lesson Material: Mark 15: 1, 25, 37, 43–47; 16: 1–8. Memory Verse: Because I live, ye shall live also. John 14: 19.

28. The Walk to Emmaus.—Lesson Material: Luke 24: 13–35. Memory Verse: The Lord is risen indeed. Luke 24: 34.
29. Jesus Going to the Heavenly Home.—Lesson Material: John 14: 1–3; Luke 24: 50–53; Mark 16: 19; Acts 1: 9. Memory Verse: I go to prepare a place for you. John 14: 2.
30. Review.—A general review of the stories of Lessons 12 to 29, with emphasis on the thought of Jesus as a helper, the power that enables him to help, and the heavenly home. Memory Verse: Review memory verse of Lesson 29.

IX. The Helpers of Jesus Carrying on His Work.

Lessons 31 to 34.

31. Peter and John at the Beautiful Gate.—Lesson Material: Matt. 28: 18–20; Acts 3: 1–16. Memory Verse: By this shall all men know that ye are my disciples, if ye have love one to another. John 13: 35.
32. Philip and the Man in a Chariot.—Lesson Material: Acts 8: 26–38. Memory Verse: Review memory verse of Lesson 31.
33. Peter and the Roman Captain.—Lesson Material: Acts 10: 1–9, 17–48. Memory Verse: Review memory verse of Lesson 31.
34. Review.—Review the stories of Lessons 31–33, in such a way as to emphasize the thought of the memory verse. Memory Verse: Review memory verse of Lesson 31.

X. The Needs of Children the Wide World Over.

Lessons 35 to 39.

35. The North American Indians, I.—Lesson Material: Isa. 52: 7; Psa. 100: 3a, b; 117; 86: 9, 10; 67: 1–4a; 107: 1–3, 5, 6, 8; 72: 18, 19. Memory Verse: Go ye into all the world and preach the gospel to the whole creation. Mark 16: 15.
36. The North American Indians, II.—Lesson Material: The same material as for Lesson 35. Memory Verse: Review memory verse of Lesson 35.
37. The Children of the Cold North Land.—Lesson Material: The same material as for Lesson 35; and add Matthew 28: 18–20. Memory Verse: Review memory verse of Lesson 35.
38. The Children of Cherry Blossom Land, I.—Lesson Material: The same material as for Lesson 37; and add Psalm 115: 4–8, 11, 13; 96: 1–10a. Memory Verse: Review memory verse of Lesson 35.
39. The Children of Cherry Blossom Land, II.—Lesson Material: The same material as for Lesson 38. Memory Verse: How shall they hear without a preacher? And how shall they preach except they be sent? Rom. 10: 14, 15.

XI. Learning to Do God's Will.

Lessons 40 to 45.

40. Moses, the Prince and Shepherd.—Lesson Material: Ex. 1: 7–14, 22; 2: 1–21; 3: 1–12, 17; 4: 1–5; Heb. 11: 23–25. Memory Verse: Certainly I will be with thee. Ex. 3: 12.
41. Moses Leading the Israelites Out of Egypt.—Lesson Material: Exodus, chapters 11 to 14; Psa. 78: 12–16. Memory Verse: Review the memory verse of Lesson 40.
42. The Story of the Manna.—Lesson Material: Ex. 16: 14–31; Psa. 78: 23–25. Memory Verse: Teach me to do thy will; for thou art my God. Psa. 143: 10.
43. The Giving of the Law.—Lesson Material: Ex. 19: 16–25; 20: 1–18; 24: 3, 4, 7. Memory Verse: All that the Lord hath spoken will we do, and be obedient. Ex. 24: 7.
44. The Two Brave Spies.—Lesson Material: Num. 13: 1–3, 17–33; 14: 1–10, 30. Memory Verse: The Lord is with us: fear them not. Num. 14: 9.
45. Joshua Leading the Israelites into the Promised Land.—Lesson Material: Josh. 1: 1–6; chapters 3 and 4; 5: 10–12. Memory Verse: Be strong and of good courage. Josh. 1: 6.

XII. The Right Use of God's Gifts (Temperance).

Lessons 46 to 48.

46. The House in Which I Live.—Lesson Material: 1 Cor. 3: 16, 17b; 9: 4, 25, 27; 2 Cor. 5: 1. Memory Verse: Abhor that which is evil, cleave to that which is good. Rom. 12: 9.
47. God's Gifts for Food.—Lesson Material: Psa. 85: 12; Lev. 26: 3, 5; Eccl. 10: 17. Memory Verse: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10: 31.
48. The Story of the Rechabites.—Lesson Material: Jer. 35: 1–8, 12–14a, 18, 19. Memory Verse: Review memory verse of Lesson 47.

XIII. All Creation Fulfilling His Word.

Lessons 49 to 52.

49. God's Creatures of the Field.—Lesson Material: Job 12: 7–10; Prov. 6: 6–11; 30: 24–28. Memory Verse: The earth is the Lord's, and the fullness thereof; the world and they that dwell therein. Psa. 24: 1.
50. The Great, Wide Sea.—Lesson Material: Psa. 33: 7; 95: 5; 104: 25–27; 107: 23–25, 29; 93: 4. Memory Verse: Above the voices of many waters, the mighty breakers of the sea, the Lord on high is mighty. Psa. 93: 4.

51. Day and Night.—Lesson Material: Psa. 19: 1, 2; 74: 16; 139: 12; Jer. 31: 35; Eccl. 1: 5; 11: 7; Gen. 15: 5b; Psa. 8: 3; 104: 19–24. Memory Verse: The day is thine, the night also is thine. Psa. 74: 16.
52. Seedtime and Harvest.—Lesson Material: Psa. 24: 1; Job 28: 5a; Psa. 65: 9–13; Song of Solomon 7: 13b; James 5: 7b; Mark 4: 28, 29; Genesis 8: 22. Memory Verse: While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Gen. 8: 22.

PRIMARY COURSE.

Third Year in Detail.

(Grade 3.)

AIM FOR THE YEAR.

To tell such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.

I. Seeking to Know and to Do God's Will.

Lessons 1 to 9.

1. A Shepherd Boy and a Giant.—Lesson Material: 1 Samuel 17. Memory Verse: I will fear no evil; for thou art with me. Psa. 23: 4.
2. David's Friendship with the King's Son.—Lesson Material: 1 Sam. 18: 1–16; 19: 1–10; 20: 1–42. Memory Verse: He loved him as he loved his own soul. 1 Sam. 20: 17.
3. Abigail the Peacemaker.—Lesson Material. 1 Sam. 25: 1–35. Memory Verse: Be not hasty in thy spirit to be angry. Eccl. 7: 9.
4. David and the Sleeping King.—Lesson Material: 1 Sam. 26. Memory Verse: Be ye merciful, even as your Father is merciful. Luke 6: 36.
5. David's Mighty Men.—Lesson Material: 2 Sam. 23: 13–20. Memory Verse: Be strong and of good courage. Josh. 1: 6.
6. King David's Kindness to a Lame Man.—Lesson Material: 2 Sam. 4: 4; 1 Sam. 20: 42; 2 Sam. 9: 1–13. Memory Verse: Be ye kind one to another, tenderhearted, forgiving each other. Eph. 4: 32.
7. King David Learning to Give Up His Own Way.—Lesson Material: 1 Chron. 17 and 28. Memory Verse: Serve him with a perfect heart and with a willing mind. 1 Chron. 28: 9.

8. God's House for Praise and Prayer.—Lesson Material: 2 Chron. 3: 1, 2; chapters 5 and 6; Isa. 56: 7. Memory Verse: Enter into his gates with thanksgiving, and into his courts with praise. Psa. 100: 4.
9. Review.—Review the stories of Lessons 1, 4, 6 and 7. Memory Verses: Review the memory verses of Lessons 1, 4, 6 and 7.

II. The Coming of God's Son to Do His Will.

Lessons 10 to 14.

10. God's Promise to Zacharias.—Lesson Material: Luke 1: 5–23, 57–60. Memory Verse: For thou shalt go before the face of the Lord to make ready his ways. Luke 1: 76.
11. God's Promise to Mary.—Lesson Material: Luke 1: 26–38, 46–56. Memory Verse: Thou shalt call his name JESUS; for it is he that shall save his people from their sins. Matt. 1: 21.
12. The Story of the Birth of Jesus.—Lesson Material: Luke 2: 1–20; Matt. 2: 1–12. Memory Verses: Behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. Luke 2: 10, 11.
13. John's Message About Jesus.—Lesson Material: Luke 3: 1–18; Matt. 3: 1–12; John 1: 29–34. Memory Verses: Review memory verse of Lesson 10; and teach, Behold the Lamb of God, that taketh away the sin of the world! John 1: 29.
14. Jesus Baptized.—Lesson Material: Matt. 3: 13–17; Mark 1: 4–11. Memory Verse: This is my beloved Son, in whom I am well pleased. Matt. 3: 17.

III. Jesus Revealing the Father's Love.

Lessons 15 to 29.

15. Jesus and the Man at the Pool.—Lesson Material: John 5: 1–14. Memory Verse: Jesus saith unto him, Arise, take up thy bed, and walk. John 5: 8.
16. The Story of Ten Lepers.—Lesson Material: Luke 17: 11–19. Memory Verse: It is a good thing to give thanks unto Jehovah. Psa. 92: 1.
17. A Busy Day at Capernaum.—Lesson Material: Matt. 8: 14–17; Mark 1: 21–34. Memory Verse: He healed many that were sick. Mark 1: 34.
18. The Power of Jesus to Forgive Sin.—Lesson Material: Luke 5: 17–26; Mark 2: 1–12. Memory Verse: Thy sins are forgiven thee. Luke 5: 20.
19. A Story About Forgiving.—Lesson Material: Matt. 18: 21–35. Memory Verse: Forgive us our debts, as we also have forgiven our debtors. Matt. 6: 12.

20. JESUS TEACHING HOW TO PRAY.—Lesson Material: Matt. 5: 1, 2; 7: 11; 6: 9–13. Memory Verse: Lord, teach us to pray. Luke 11: 1.
21. A GIFT THAT PLEASED JESUS.—Lesson Material: Mark 12: 41–44; Luke 21: 1–4. Memory Verse: Every man shall give as he is able. Deut. 16: 17.
22. JESUS IN THE HOME OF ZACCHÆUS.—Lesson Material: Luke 19: 1–10; Matt. 1: 21. Memory Verses: Review memory verse of Lesson 11; and teach, The Son of man came to seek and to save that which was lost. Luke 19: 10.
23. THE STORY OF THE GOOD SAMARITAN.—Lesson Material: Luke 10: 25–37. Memory Verse: Thou shalt love thy neighbor as thyself. Lev. 19: 18.
24. JESUS TEACHING A NEW COMMANDMENT.—Lesson Material: John 13: 1–17, 34, 35; Matt. 20: 28. Memory Verse: A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. John 13: 34.
25. JESUS AND HIS FRIENDS IN THE UPPER ROOM.—Lesson Material: Luke 22: 7–13; Matt. 26: 17–20, 26–30; John 13: 33–35; 14: 1–15. Memory Verse: If ye love me, ye will keep my commandments. John 14: 15.
26. JESUS DYING AND LIVING AGAIN.—Lesson Material: Luke 23: 33–35; 24: 1–7. Memory Verse: I was dead, and behold, I am alive for evermore. Rev. 1: 18.
27. THE RESURRECTION DAY.—Lesson Material: Mark 16: 1–7; John 20: 11–18; Matt. 28: 5–10; Luke 24: 13–31, 34–40; 1 Cor. 15: 5. Memory Verse: He is not here; for he is risen, even as he said. Matt. 28: 6.
28. JESUS RETURNS TO THE FATHER.—Lesson Material: Matt. 28: 16–20; Luke 24: 50–53; Acts 1: 3, 9–14. Memory Verse: Go ye into all the world, and preach the gospel to the whole creation. Mark 16: 15.
29. REVIEW.—Selected stories and memory verses from Lessons 15 to 28 reviewed in such a way as to develop the thought expressed in John 3: 16. Memory Verse: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. John 3: 16.

IV. TWO MESSENGERS OF JESUS DOING GOD'S WILL.

Lessons 30 to 39.

30. PETER THE FISHERMAN.—Lesson Material: Luke 5: 1–11; Matt. 14: 22–33. Memory Verse: They left all, and followed him. Luke 5: 11.
31. PETER'S LIE FORGIVEN.—Lesson Material: Luke 22: 34–62; 24: 34; Mark 16: 7. Memory Verse: Thou, Lord, art good, and ready to forgive. Psa. 86: 5.

32. Peter Trusted Again.—Lesson Material: John 21: 1–17. Memory Verse: Lord, thou knowest all things; thou knowest that I love thee. John 21: 17.
33. Peter Bravely Doing His Work.—Lesson Material: Acts 5: 12–42. Memory Verse: We must obey God rather than men. Acts 5: 29.
34. Review.—Review the stories of Lessons 30 to 33. Memory Verses: Review the memory verses of Lessons 30, 31, 32 and 33.
35. Saul Persecuting Christians.—Lesson Material: Acts 9: 1–19; 22: 3–16; 26: 9–11. Memory Verse: Saul, Saul, why persecutest thou me? Acts 22: 7.
36. Paul Preaching Christ.—Lesson Material: Acts 9: 20–30; 13: 44–52. Memory Verse: Thou shalt be a witness for him unto all men of what thou hast seen and heard. Acts 22: 15.
37. Paul in Prison.—Lesson Material: Acts 16: 16–34. Memory Verse: Believe on the Lord Jesus, and thou shalt be saved. Acts 16: 31.
38. Paul Shipwrecked.—Lesson Material: Acts 27: 1–44. Memory Verse: In God have I put my trust, I will not be afraid. Psa. 56: 4.
39. Review: Paul's Story of His Adventures.—Lesson Material: The stories of Lessons 35 to 38; and 2 Cor: 11: 24–33. Memory Verse: I have fought the good fight, I have finished the course, I have kept the faith. 2 Tim. 4: 7.

V. Trusting and Serving God.

Lessons 40 to 46.

40. Elijah the Man of God.—Lesson Material: 1 Kings 17. Memory Verse: Blessed is the man that trusteth in Jehovah. Jer. 17: 7.
41. The Contest on Mount Carmel.—Lesson Material: 1 Kings 18. Memory Verse: If Jehovah be God, follow him. 1 Kings 18: 21.
42. Elijah Hiding in a Cave.—Lesson Material: I Kings 19: 1–18. Memory Verses: Teach me to do thy will. Psa. 143: 10. I will instruct thee and teach thee in the way which thou shalt go. Psa. 32: 8.
43. Elijah and Elisha.—Lesson Material: 1 Kings 19: 19–21; 2 Kings 2: 1–15; 3: 11. Memory Verses: Review the memory verses of Lesson 42.
44. A Sorrowing Mother Made Glad.—Lesson Material: 2 Kings 4: 8–37. Memory Verse: Review memory verse of Lesson 40.
45. Elisha Teaching His Servant to Trust.—Lesson Material: 2 Kings 6: 8–17. Memory Verse: The angel of Jehovah encampeth round about them that fear him, and delivereth them. Psa. 34: 7.

46. Review.—Review the stories of Lessons 40 and 45. Memory Verses: Review the memory verses of Lessons 40, 41, 42 and 45.

VI. Choosing the Right.

Lessons 47 to 52.

(May be used as Temperance Lessons.)

47. Returning Good for Evil.—Lesson Material: 2 Kings 6: 18–23. Memory Verse: Be not overcome of evil, but overcome evil with good. Rom. 12: 21.
48. A Servant Yielding to Temptation.—Lesson Material: 2 Kings 5: 15–27. Memory Verses: Thou shalt not covet. Ex. 20: 17. Thou shalt not steal. Ex. 20: 15. Speak ye every man the truth with his neighbor. Zech. 8: 16.
49. Four Captive Boys in the Palace School.—Lesson Material: Daniel 1; Eccl. 10: 17. Memory Verse: Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank. Dan. 1: 8.
50. Three Heroes. Lesson Material: Daniel 3. Memory Verses: Thou shalt have no other gods before me. Ex. 20: 3. Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Dan. 3: 18.
51. Esther, the Brave Young Queen.—Lesson Material: Esther 2: 5–7, 17, 20–23; chapters 3 to 8. Memory Verse: Who knoweth whether thou art not come to the kingdom for such a time as this? Esther 4: 14.
52. Review: The Two Great Commandments.—Lesson Material: Matt. 22: 34–40; Mark 12: 28–34. Memory Verses: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. Matt. 22: 37–39.

GRADED SERIES—JUNIOR COURSE.

(Grades 4 to 7. Approximate ages: Nine, ten, eleven and twelve years.)

Aim of the Course.

1. To awaken an interest in the Bible, and love for it; to deepen the impulse to choose and to do right.

2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work.

3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong.

4. To present Jesus as our example and Saviour; to lead the pupil to appreciate his opportunities for service, and to give him a vision of what it means to be a Christian.

Material for the First Year.

I. Stories of the Beginnings. Lessons 1 to 7.
II. Stories of Three Patriarchs. Lessons 8 to 20.
III. The Story of Joseph. Lessons 21 to 26.
IV. Stories of Moses and of His Times. Lessons 27 to 39.
V. Stories that Jesus Told. Lessons 40 to 48.
VI. The Journeys of Moses. Lessons 49 to 52.

Material for the Second Year.

I. Stories of the Conquest of Canaan. Lessons 1 to 8.
II. Opening Stories of the New Testament. Lessons 9 to 11.
III. Incidents in the Life of the Lord Jesus. Lessons 12 to 28.
IV. Early Followers of the Lord Jesus. Lessons 29 to 35.
V. Later Followers of the Lord Jesus. Lessons 36 to 43.
VI. Stories of the Judges. Lessons 44 to 52.

Material for the Third Year.

I. The First Three Kings of Israel. Lessons 1 to 18.
II. The Divided Kingdom. Lessons 19 to 35.
III. Responsibility for One's Self, Neighbor, and Country. Lessons 36 to 39.
IV. The Exile and the Return. Lessons 40 to 48.
V. Introduction to New Testament Times. Lessons 49 to 52.

Proposed Material for the Fourth Year.

I. The Gospel of Mark. Lessons 1 to 26.
II. Studies in the Acts. Lessons 27 to 39.
III. Stories from Lives of Later Missionaries. Lessons 40 to 52.

First Year in Detail.

(Grade 4.)

It is recommended that the assigned readings for this year be read by the pupils after the lesson has been taught in the class.

I. Stories of the Beginnings.

1. In the Beginning.—Teaching Material: Gen. 1: 1 to 2: 3. Pupils' Reading: Gen. 1: 1–5. Memory Text: In the beginning God created the heavens and the earth. Gen. 1: 1.
2. The Garden of Eden.—Teaching Material: Gen. 2: 4–25. Pupils' Reading: Gen. 2: 15–25. Memory Text: And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. Gen. 2: 15.
3. Hiding from God.—Teaching Material: Gen. 3: 1–24. Pupils' Reading: Gen. 3: 1–15. Memory Text: Can any hide himself in secret places so that I shall not see him? saith the Lord. Jer. 23: 24a.
4. Cain and Abel.—Teaching Material: Gen. 4: 1–26. Pupils' Reading: Gen. 4: 3–15. Memory Text: Love suffereth long and is kind; love envieth not. 1 Cor. 13: 4a.
5. Review.
6. The Building of the Ark.—Teaching Material: Gen. 6: 5 to 7: 5. Pupils' Reading: Gen. 6: 13–22. Memory Text: Thus did Noah; according to all that God commanded him, so did he. Gen. 6: 22.
7. The Flood and the Rainbow.—Teaching Material: Gen. 7: 6 to 8: 22; 9: 12–19. Pupils' Reading: Gen. 8: 6–19; 9: 12–19. Memory Text: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. Gen. 9: 13.

II. Stories of Three Patriarchs.

8. The Call of Abraham.—Teaching Material: Gen. 11: 27 to 12: 9. Pupils' Reading: Gen. 11: 31 to 12: 9. Memory Text: By faith Abraham, when he was called, obeyed . . . and he went out, not knowing whither he went. Heb. 11: 8a, c.
9. Giving Lot the First Choice.—Teaching Material: Gen. 13: 1–16. Pupils' Reading: Gen. 13: 1–13, 18. Memory Text: And as ye would that men should do to you, do ye also to them likewise. Luke 6: 31.
10. Abraham's Rescue of Lot.—Teaching Material: Gen. 14: 1–24. Pupils' Reading: Gen. 14: 8–24. Memory Text: A friend loveth at all times; and a brother is born for adversity. Prov. 17: 17.

11. *Abraham Entertaining Angels. — Teaching Material: Gen. 18: 1–16. Pupils' Reading: Gen. 18: 1–8. Memory Text: Forget not to show love unto strangers; for thereby some have entertained angels unawares. Heb. 13: 2.
12. The Doom of Sodom and Gomorrah (Temperance Lesson).—Teaching Material: Gen. 18: 17–33; 19: 12–28. Pupils' Reading: Gen. 18: 17–33. Memory Text: His own iniquities shall take the wicked, and he shall be holden with the cords of his sin. Prov. 5: 22.

Or, The Song of Mary (Christmas Lesson).—Teaching Material: Luke 1: 26–55. Pupils' Reading: Luke 1: 46–55. Memory Text: And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Luke 1: 46, 47.

13. Review.—Teachers' Theme: Walking with God. Gen. 6: 9; Prov. 3: 5, 6.
14. Ishmael in the Wilderness.—Teaching Material: Gen. 16: 1–15; 17: 15–21; 21: 1–21. Pupils' Reading: Gen. 21: 14–21. Memory Text: Thou God seest me (margin). Gen. 16: 13a.
15. Abraham Willing to Offer Isaac.—Teaching Material: Gen. 22: 1–19. Pupils' Reading: Gen. 22: 1–19. Memory Text: Shew me thy way, O Lord; teach me thy paths. Psa. 25: 4.
16. Rebekah at the Well.—Teaching Material: Gen. 24: 1–67. Pupils' Reading: Gen. 24: 1–27. Memory Text: Let not kindness and truth forsake thee: so shalt thou find favor and good understanding in the sight of God and man. Prov. 3: 3a, 4.
17. Esau's Folly and Jacob's Cunning (Temperance Lesson). —Teaching Material: Gen. 25: 27–34; 27: 1–40. Pupils' Reading: Gen. 25: 27–34; 27: 1–17. Memory Text: Desire earnestly the greater gifts. 1 Cor. 12: 31a.
18. Jacob's Vision of a Ladder to Heaven.—Teaching Material: Gen. 27: 41 to 28: 22. Pupils' Reading: Gen. 28: 10–22. Memory Text: And, behold, I am with thee, and will keep thee whithersoever thou goest. Gen. 28: 15a.
19. The Meeting of Jacob and Esau.—Teaching Material: Gen. 32: 1 to 33: 20. Pupils' Reading: Gen. 32: 3–21; 33: 1–4. Memory Text: Say not, I will do so to him as he hath done to me. Prov. 24: 29a.
20. Review.

III. The Story of Joseph.

21. Joseph Sold Into Egypt.—Teaching Material: Gen. 37: 1–36. Pupils' Reading: Gen. 37: 12–36. Memory Text: Psa. 121: 1, 2.

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* When the Christmas Lesson is used, Lesson 12 may be taught with or instead of Lesson 11.

22. Joseph and the Butler and Baker.—Teaching Material: Gen. 39: 1 to 40: 23. Pupils' Reading: Gen. 40: 1–23. Memory Text: Psa. 121: 3, 4.
23. From Prison to Palace.—Teaching Material: Gen. 41: 1–57. Pupils' Reading: Gen. 41: 1–14. Memory Text: Psa. 121: 5, 6.
24. Joseph's Brothers Visit Egypt.—Teaching Material: Gen. 42: 1 to 45: 15. Pupils' Reading: Gen. 43: 16–34. Memory Text: Psa. 121: 7.
25. The Family of Israel Move Into Egypt.—Teaching Material: Gen. 45: 16 to 50: 26; Rev. 3: 21; John 14: 2. Pupils' Reading: Gen. 46: 1–7, 28–34; 50: 15–26. Memory Text: Psa. 121: 8.
26. Review.—Teachers' Theme: Rom. 8: 28.

Or, The Resurrection (Easter Lesson).—Teaching Material: Matt. 28: 1–10. Pupils' Reading: Matt. 28: 1–7. Memory Text: God both raised the Lord, and will raise up us through his power. 1 Cor. 6: 14.

IV. Stories of Moses and of His Times.

27. The Early Life of Moses.—Teaching Material: Ex. 1: 1 to 2: 15. Pupils' Material: Ex. 2: 5–15. Memory Text: And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob. Ex. 2: 24.
28. The Burning Bush at Horeb.—Teaching Material: Ex. 2: 16–25; 3: 1–14; 4: 10–23. Pupils' Reading: Ex. 2: 16–25; 3: 1–14. Memory Text: Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak. Ex. 4: 12.
29. Moses and Aaron Before Pharaoh.—Teaching Material: Ex. 4: 27 to 6: 1; 6: 28 to 9: 35. Pupils' Reading: Ex. 6: 28 to 7: 25. Memory Text: Many sorrows shall be to the wicked; but he that trusteth in the Lord, lovingkindness shall compass him about. Psa. 32: 10.
30. The Passover Night.—Teaching Material: Ex. 10: 1 to 12: 36. Pupils' Reading: Ex. 12: 21–36. Memory Text: The Lord is my strength and song, and he is become my salvation. Ex. 15: 2a.
31. The Crossing of the Red Sea.—Teaching Material: Ex. 12: 37–51; 13: 17 to 15: 21. Pupils' Reading: Ex. 14: 5–31. Memory Text: I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Ex. 20: 2.
32. Manna in the Wilderness.—Teaching Material: Ex. 15: 22 to 16: 36. Pupils' Reading: Ex. 16: 1–31. Memory Text: Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? Ex. 15: 11.

33. The Giving of the Law.—Teaching Material: Ex. 18: 1 to 20: 21; 21: 1–20; 34: 1–9, 28. Pupils' Reading: Ex. 19: 1–6, 16–20; 20: 1–21. Memory Text: The law of the Lord is perfect, restoring the soul: the testimony of the Lord is sure, making wise the simple. Psa. 19: 7.

34. The Tabernacle in the Wilderness.—Teaching Material: Ex. 36: 2–7; 40: 17–38. Pupils' Reading: Ex. 33: 7–11; 40: 17–38. Memory Text: There I will meet with thee, and I will commune with thee from above the mercy-seat. Ex. 25: 22a.

35. The Rash Act of Nadab and Abihu (Temperance Lesson). Teaching Material: Lev. 10: 1–11. Pupils' Reading: Lev. 10: 1–11. Memory Text: Wine is a mocker. Prov. 20: 1a.

36. The Report of the Spies.—Teaching Material: Num. 12: 16 to 14: 38. Pupils' Reading: Num. 13: 16–33; 14: 26–38. Memory Text: Let us go up at once, and possess it; for we are well able to overcome it. Num. 13: 30b.

37. Troubles in the Wilderness.—Teaching Material: Num. 20: 1 to 21: 9; Psa. 107: 4–6. Pupils' Reading: Num. 20: 2–13; 21: 1–9. Memory Text: They cried unto the Lord in their trouble, and he delivered them out of their distresses. Psa. 107: 6.

38. How God Honored Moses.—Teaching Material: Deut. 34: 1–12; compare Luke 9: 28–36; Rev. 15: 1–4. Pupils' Reading: Deut. 34: 1–12. Memory Text: He that doeth the will of God abideth forever. 1 John 2: 17b.

39. Review.—Teachers' Reading: Psa. 107.

V. Parables of Jesus.

40. The Parable of the Sower.—Teaching Material: Matt. 13: 1–23; Luke 8: 1–15. Pupils' Reading: Luke 8: 1–15. Memory Text: Be ye doers of the word, and not hearers only. James 1: 22a.

41. The Good Samaritan.—Teaching Material: Luke 10: 25–37. Pupils' Reading: Luke 10: 25–37. Memory Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10: 27.

42. The Prodigal Son (Temperance Lesson).—Teaching Material: Luke 15: 1–32. Pupils' Reading: Luke 15: 11–32. Memory Text: I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight. Luke 15: 18.

43. Promotion the Reward of Faithfulness.—Teaching Material: Luke 19: 11–26. Pupils' Reading: Luke 19: 11–26. Memory Text: He that is faithful in a very little is faithful also in much. Luke 16: 10a.

44. THE TWO FOUNDATIONS.—Teaching Material: Matt. 7: 16–29; Luke 6: 46–49. Pupils' Reading: Matt. 7: 16–29. Memory Text: Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock; and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock. Matt. 7: 24, 25. Review James 1: 22a.
45. THE WISE AND FOOLISH VIRGINS.—Teaching Material: Matt. 25: 1–13. Pupils' Reading: Matt. 25: 1–13. Memory Text: And what I say unto you I say unto all, Watch. Mark 13: 37.
46. A PARABLE IN ACTION.—Teaching Material: John 13: 1–17. Pupils' Reading: John 13: 1–17. Memory Text: I have given you an example, that ye also should do as I have done to you. John 13: 15.
47. THE LAST JUDGMENT.—Teaching Material: Matt. 25: 13–46. Pupils' Reading: Matt. 25: 13–46. Memory Text: And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Matt. 25: 40.
48. REVIEW.

VI. THE JOURNEYS OF MOSES.

With Map Review.

49. FROM EGYPT TO MOUNT SINAI.—Teaching Material: Ex. 2: 1–25; 17: 8–16. Pupils' Reading: Ex. 2: 1–25; 17: 8–16. Memory Text: O give thanks unto the LORD; for he is good; for his lovingkindness endureth forever. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the adversary. Psa. 107: 1, 2.
50. FROM MOUNT SINAI TO KADESH.—Teaching Material: Num. 13: 1 to 14: 33. Pupils' Reading: Num. 13: 1 to 14: 33. Memory Text: Review Psa. 107: 1, 2. And gathered out of the lands, from the east and from the west, from the north and from the south. They wandered in the wilderness in a desert way; they found no city of habitation. Psa. 107: 3, 4.
51. FROM KADESH TO MOAB.—Teaching Material: Num. 20: 1–29. Pupils' Reading: Num. 20: 1–29. Memory Text: Review Psa. 107: 1–4. Hungry and thirsty, their soul fainted in them. Then they cried unto the LORD in their trouble, and he delivered them out of their distresses. Psa. 107: 5, 6.
52. THE VISION FROM MOUNT NEBO.—Teaching Material: Deut. 34: 1–12. Pupils' Reading: Deut. 34: 1–12. Memory Text: Review Psa. 107: 1–6. He led them also by a straight way, that they might go to a city of habitation. Oh, that men would praise the LORD for his lovingkindness, and for his wonderful works to the children of men! Psa. 107: 7, 8.

JUNIOR COURSE.

Second Year in Detail.

(Grade 5.)

AIM FOR THE YEAR.

To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work.

I. Stories of the Conquest of Canaan.

Lessons 1 to 8.

1. Joshua Appointed Leader of Israel.—Teaching Material: Num. 27: 15–23; Josh. 1: 1–18. Pupils' Reading: Josh. 1: 1–18. Memory Text: Be strong and of good courage; be not affrighted, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. Josh. 1: 9.
2. Rahab and the Spies.—Teaching Material: Josh. 2: 1–24. Pupils' Reading: Josh. 2: 1–24. Memory Text: The righteous shall be had in everlasting remembrance. He shall not be afraid of evil tidings. Psa. 112: 6b, 7a.
3. The Israelites Crossing the Jordan.—Teaching Material: Josh. 3: 1 to 4: 24. Pupils' Reading: Josh. 3: 1–17. Memory Text: When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. Isa. 43: 2.
4. The Siege of Jericho.—Teaching Material: Josh. 5: 10 to 6: 27. Pupils' Reading: Josh. 6: 1–27. Memory Text: Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Eph. 6: 13.
5. Defeat and Victory at Ai.—Teaching Material: Josh. 7: 1 to 8: 28. Pupils' Reading: Josh. 7: 1–26. Memory Texts: Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace. Eph. 6: 14, 15, and review verse 13.
6. Joshua and the Tricky Gibeonites.—Teaching Material: Josh. 9: 1–27. Pupils' Reading: Josh. 9: 1–27. Memory Texts: Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. Eph. 6: 16, and review verses 13–15.
7. Joshua's Battle Against Five Kings.—Teaching Material: Josh. 10: 1–43. Pupils' Reading: Josh. 10: 1–27. Memory Texts: And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Eph. 6: 17, and review verses 13–16.
8. Joshua's Last Address (Review).—Teaching Material: Josh. 24: 1–33. Pupils' Work: Review Lessons 1 to 7.

II. Opening Stories of the New Testament.

Lessons 9 to 11.

9. The Birth of John the Baptist Foretold.—Teaching Material: Luke 1: 1–25. Pupils' Reading: Luke 1: 5–23. Memory Text: Yea and thou, child, shalt be called the prophet of the Most High. For thou shalt go before the face of the Lord to make ready his ways; To give knowledge of salvation unto his people in the remission of their sins. Luke 1: 76, 77.
10. The Birth of Jesus Foretold.—Teaching Material: Luke 1: 26–56. Pupils' Reading: Luke 1: 46–56. Memory Texts: Because of the tender mercy of our God whereby the dayspring from on high shall visit us. Luke 1: 78, and review verses 76, 77.
11. The Birth of John the Baptist.—Teaching Material: Luke 1: 57–80. Pupils' Reading: Luke 1: 57–80. Memory Texts: To shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace. Luke 1: 79, and review verses 76-78.

III. Incidents in the Life of the Lord Jesus.

Lessons 12 to 28.

12. The Birth of Jesus.—Teaching Material: Luke 2: 1–21. Pupils' Reading: Luke 2: 8–20. Memory Text: And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. Luke 2: 10, 11.
13. The Presentation in the Temple.—Teaching Material: Luke 2: 22–38. Pupils' Reading: Luke 2: 22–32. Memory Text: Now lettest thou thy servant depart, Lord, according to thy word, in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples. Luke 2: 29–31.
14. The Visit of the Wise Men and the Flight into Egypt.—Teaching Material: Matt. 2: 1–18. Pupils' Reading: Matt. 2: 1–18. Memory Texts: A light for revelation to the Gentiles, and the glory of thy people Israel. Luke 2: 32, and review verses 29–31.
15. The Boyhood of Jesus.—Teaching Material: Matt. 2: 19–23; Luke 2: 40–52; Heb. 4: 14, 15. Pupils' Reading: Matt. 2: 19–23; Luke 2: 40–52. Memory Text: The child grew, and waxed strong, filled with wisdom, and the grace of God was upon him. Luke 2: 40.
16. How John Prepared the Way.—Teaching Material: Luke 3: 2–22. Pupils' Reading: Luke 3: 2–22. Memory Text: For this is he that was spoken of by Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye

ready the way of the Lord, make his paths straight. Matt. 3 : 3.

17. Review : Lessons 9 to 16.
18. The First Followers of Jesus.—Teaching Material : John 1 : 35–49. Pupils' Reading : John 1 : 35–49. Memory Text : Behold, the Lamb of God, that taketh away the sin of the world. John 1 : 29.
19. The Sick Man Forgiven and Healed.—Teaching Material : Luke 5 : 17–26. Pupils' Reading : Luke 5 : 17–26. Memory Text : The Son of man hath authority on earth to forgive sins. Luke 5 : 24.
20. The Friend of the Friendless.—Teaching Material : Luke 7 : 36–50. Pupils' Reading : Luke 7 : 36–50. Memory Text : And he said unto the woman, Thy faith hath saved thee ; go in peace. Luke 7 : 50.
21. A Day in the Life of Jesus.—Teaching Material : Matt. 14 : 13–33 ; John 6 : 1–21. Pupils' Reading : Matt. 14 : 13–33. Memory Text : And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? Matt. 8 : 27.
22. The Majesty of Jesus.—Teaching Material : Luke 9 : 28–43a. Pupils' Reading : Luke 9 : 28–43a. Memory Text : And a voice came out of the cloud, saying, This is my Son, my chosen : hear ye him. Luke 9 : 35.
23. The Raising of Lazarus.—Teaching Material : Luke 10 : 38–42 ; John 11 : 1–57. Pupils' Reading : John 11 : 1–44. Memory Text : I am the resurrection and the life : he that believeth on me, though he die, yet shall he live. John 11 : 25.
24. The Triumphal Entry.—Teaching Material : Luke 19 : 29–40. Pupils' Reading : Luke 19 : 29–40. Memory Text : Hosanna ; blessed is he that cometh in the name of the Lord. Mark 11 : 9.
25. The Death and Resurrection of Jesus.—Teaching Material : Luke 22 : 47–53, 66–71 ; 23 : 13–25, 33–56 ; 24 : 1–9. Pupils' Reading : Luke 23 : 33–43, 50–56 ; 24 : 1–9. Memory Text : Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. Rev. 5 : 12.
26. The Ascension of Jesus.—Teaching Material : Luke 24 : 44–53 ; Acts 1 : 1–14. Pupils' Reading : Luke 24 : 44–53 ; Acts 1 : 1–14. Memory Text : And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. Mark 16 : 15.
27. The Place He Has Gone to Prepare.—Teaching Material : Rev. 21 : 1 to 22 : 5. Pupils' Reading : Rev. 21 : 1 to 22 : 5. Memory Text : He that overcometh shall inherit these things ; and I will be his God, and he shall be my son. Rev. 21 : 7.
28. Review.—Lessons 18–27.

IV. Early Followers of the Lord Jesus.

Lessons 29 to 35.

29. The Courage of Peter and John.—Teaching Material: Acts 3: 1 to 4: 37. Pupils' Reading: Acts 3: 1–16; 4: 18–23. Memory Text: Now when they beheld the boldness of Peter and John, they took knowledge of them, that they had been with Jesus. Acts 4: 13.
30. Stephen the First Christian Martyr.—Teaching Material: Acts 6: 1 to 7: 60. Pupils' Reading: Acts 6: 8–15; 7: 54–60. Memory Text: And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord. Rev. 14: 13.
31. The Journey of Philip.—Teaching Material: Acts 8: 1b–40. Pupils' Reading: Acts 8: 5–40. Memory Text: Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. Acts 1: 8.
32. Saul Converted on the Way to Damascus.—Teaching Material: Acts 9: 1–25. Pupils' Reading: Acts 9: 1–25. Memory Text: I was not disobedient unto the heavenly vision. Acts 26: 19.
33. Saul (Paul) Going to Preach the Gospel.—Teaching Material: Acts 13: 1 to 14: 28. Pupils' Reading: Acts 14: 1–28. Memory Text: I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Phil. 3: 14.
34. Paul and the Jailer.—Teaching Material: Acts 15: 30 to 16: 40. Pupils' Reading: Acts 16: 16–40. Memory Text: Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. Rom. 8: 35, 37.
35. Review.—Lessons 29–34.

V. Later Followers of the Lord Jesus.

Lessons 36 to 43.

36. A Cobbler and a Map of the World.—(*William Carey* started to India, 1793.) Biblical Material: Isa. 54: 2, 3. Memory Text: Rev. 7: 9.
37. Making the First Chinese Bible.—(*Robert Morrison* landed in China, 1807.) Biblical Material: Neh. 8: 5, 6, 8. Memory Text: Rev. 7: 10.
38. In a Burmese Prison.—(*Adoniram Judson* reached Burmah, 1812.) Biblical Material: 2 Cor. 11: 23–28. Memory Text: Rev. 7: 11, 12.

39. The Man Who Kept His Word.—(*David Livingstone* reached Africa, 1841.) Biblical Material: Psalm 121. Memory Text: Rev. 7: 13.
40. The Digging of the Well at Aniwa.—(*John G. Paton* went to the New Hebrides, 1858.) Biblical Material: John 4: 5–15. Memory Text: Rev. 7: 14.
41. A Pioneer Home Missionary (to be selected).—Biblical Material: Amos 7: 10–15. Memory Text: Rev. 7: 15.
42. A Foreign Missionary (to be selected).—Biblical Material: Matt. 28: 18–20; Acts 1: 8; Acts 13: 1–3. Memory Text: Rev. 7: 16.
43. Review.—Lessons 36 to 42. Memory Texts: Rev. 7: 17, and review verses 9–16.

VI. Stories of the Judges.

Lessons 44 to 52.

44. Deborah and Barak Defeat Sisera.—Teaching Material: Judges 4: 1 to 5: 31. Pupils' Reading: Judges 4: 1–22. Memory Text: The battle is not yours, but God's. 2 Chron. 20: 15.
45. The Call of Gideon.—Teaching Material: Judges 6: 1–40. Pupils' Reading: Judges 6: 1–40. Memory Text: If God is for us, who is against us? Rom. 8: 31.
46. Gideon's Victory with Trumpets, Pitchers, and Torches.—Teaching Material: Judges 7: 1–25. Pupils' Reading: Judges 7: 1–25. Memory Text: And five of you shall chase a hundred, and a hundred of you shall chase ten thousand, and your enemies shall fall before you by the sword. Lev. 26: 8.
47. The Story of Ruth.—Teaching Material: Ruth 1: 1 to 4: 17. Pupils' Reading: Ruth 2: 1–23. Memory Text: But now abideth faith, hope, love, these three; and the greatest of these is love. 1 Cor. 13: 13.
48. A Strong Man With a Weak Will (Temperance Lesson).—Teaching Material: Judges 13: 1 to 15: 8. Pupils' Reading: Judges 14: 1–18. Memory Text: Prove all things; hold fast that which is good; abstain from every form of evil. 1 Thess. 5: 21, 22.
49. The Death of Samson.—Teaching Material: Judges 15: 9 to 16: 31. Pupils' Reading: Judges 16: 4–31. Memory Text: My son, if sinners entice thee, consent thou not. Prov. 1: 10.
50. The Boy Samuel.—Teaching Material: 1 Sam. 1: 1–28; 2: 12–26; 3: 1–21. Pupils' Reading: 1 Sam. 3: 1–21. Memory Texts: My son, hear the instruction of thy father and forsake not the law of thy mother; for they shall be a chaplet of grace unto thy head, and chains about thy neck. Prov. 1: 8, 9, and review verse 10.

51. The End of Eli's House (Temperance Lesson.)—Teaching Material: 1 Sam. 4: 1 to 7: 2. Pupils' Reading: 1 Sam. 4: 1–18; 7: 1, 2. Memory Text: Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. 6: 7.
52. Review.—Lessons 44 to 51. Memory Text: Rev. 7: 11, 12.

JUNIOR COURSE.

Third Year in Detail.

(Grade 6.)

AIM FOR THE YEAR.

To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong.

I. The United Kingdom: The First Three Kings of Israel.

Lessons 1 to 18.

1. Saul Chosen King.—Teaching Material: 1 Sam. 8: 1 to 10: 27. Pupils' Reading: 1 Sam. 8: 1–10; 10: 17–27. Memory Text: Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths. Prov. 3: 5, 6.
2. Saul Winning and Losing a Kingdom.—Teaching Material: 1 Sam. 11: 1–13; 15: 1–35. Pupils' Reading: 1 Sam. 11: 1–13; 15: 1–9. Memory Texts: Be not wise in thine own eyes; fear Jehovah, and depart from evil. Prov. 3: 7; review Prov. 3: 5, 6.
3. David Called to a Kingdom.—Teaching Material: 1 Sam. 16: 1–23. Pupils' Reading: 1 Sam. 16: 1–23. Memory Text: I have found David the son of Jesse, a man after my heart, who shall do all my will. Acts 13: 22.
4. David and Goliath.—Teaching Material: 1 Sam. 17: 1–58. Pupils' Reading: 1 Sam. 17: 1–58. Memory Text: Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid? Psa. 27: 1.
5. David Loved by Jonathan and Hated by Saul.—Teaching Material: 1 Sam. 18: 1 to 19: 22. Pupils' Reading: 1 Sam. 18: 1–16; 19: 1–12. Memory Text: When evil-doers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled and fell. Psa. 27: 2.

6. David and Saul in the Cave.—Teaching Material: 1 Sam. 24: 1–22. Pupils' Reading: 1 Sam. 24: 1–22. Memory Text: Though a host should encamp against me, my heart shall not fear: though war should rise against me, even then will I be confident. Psa. 27: 3.
7. David Chasing the Amalekites.—Teaching Material: 1 Sam. 28: 1, 2; 29: 1 to 30: 31. Pupils' Reading: 1 Sam. 30: 1–26. Memory Text: One thing have I asked of Jehovah, that will I seek after; that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in his temple. Psa. 27: 4.
8. The Death of Saul and Jonathan.—Teaching Material: 1 Sam. 31: 1 to 2 Sam. 1: 27. Pupils' Reading: 1 Sam. 31: 1 to 2 Sam. 1: 27. Memory Text: Review Psa. 27: 1–4.
9. David Capturing Zion and Bringing Up the Ark.—Teaching Material: 2 Sam. 5: 1–12; 6: 1–19; Psa. 24: 1–10. Pupils' Reading: 2 Sam. 6: 1–19; Psa. 24: 1–6. Memory Text: Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory will come in. Who is the King of Glory? Jehovah strong and mighty, Jehovah mighty in battle. Psa. 24: 7, 8.
10. Nathan's Parable of the Pet Lamb.—Teaching Material: 2 Sam. 11: 1 to 12: 23; Psa. 51: 1–19. Pupils' Reading: 2 Sam. 12: 1–10; Psa. 51: 1–4, 7–17. Memory Text: Create in me a clean heart, O God; and renew a right spirit within me. Psa. 51: 10.
11. Absalom the Traitor.—Teaching Material: 2 Sam. 14: 25, 26; 15: 1–37; 17: 1 to 18: 33. Pupils' Reading: 2 Sam. 15: 1–6; 18: 9–33. Memory Text: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. 6: 7.
12. Review.—Teacher's Theme: Jesus the Son of David. Teaching Material: Isaiah 9: 6, 7; Luke 1: 32, 33; Acts 13: 22, 23. Memory Text: There is born to you this day in the city of David a Saviour, who is Christ the Lord. Luke 2: 11.
13. David Makes Solomon King.—Teaching Material: 1 Kings 1: 5 to 2: 4; 1 Chron. 28: 1–10. Pupils' Reading: 1 Kings 1: 32 to 2: 4. Memory Text: And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind. 1 Chron. 28: 9.
14. Solomon's Wise Choice.—Teaching Material: 1 Kings 3: 1–15; Prov. 1: 1; 8: 1–36. Pupils' Reading: 1 Kings 3: 4–15; Prov. 8: 32–36. Memory Text: The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding. Prov. 9: 10.
15. Solomon Builds the Temple.—Teaching Material: 1 Kings 5: 1 to 6: 14. Pupils' Reading: 1 Kings 5: 1–12; 6: 11–14. Memory Text: Behold, I am about to build a house for the name of Jehovah my God, to dedicate it to him. 2 Chron. 2: 4.

16. The Temple Dedicated.—Teaching Material: 1 Kings 7: 51 to 8: 66. Pupils' Reading: 1 Kings 7: 51 to 8: 11. Memory Text: Ascribe unto Jehovah the glory due unto his name: Bring an offering, and come into his courts. Oh worship Jehovah in the beauty of holiness (mg.). Psa. 96: 8, 9.
17. The Visit of the Queen of Sheba.—Teaching Material: 1 Kings 9: 26 to 10: 29. Pupils' Reading: 1 Kings 10: 1–23. Memory Text: Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Matt. 6: 28, 29.
18. Why the Kingdom Was Divided.—Teaching Material: 1 Kings 11: 1–43. Pupils' Reading: 1 Kings 11: 4–13, 26–31. Memory Text: Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Matt. 6: 33.

II. The Divided Kingdom.

Lessons 19 to 35.

19. Rehoboam and His Rival Jeroboam.—Teaching Material: 1 Kings 12: 1–33. Pupils' Reading: 1 Kings 12: 1–24. Memory Text: A soft answer turneth away wrath; but a grievous word stirreth up anger. Prov. 15: 1.
20. King Ahab and the Prophet Elijah.—Teaching Material: 1 Kings 16: 23 to 17: 24. Pupils' Reading: 1 Kings 17: 1–24. Memory Text: God is our refuge and strength, a very present help in trouble. Psa. 46: 1.
21. The Contest on Mount Carmel.—Teaching Material: 1 Kings 18: 1–46. Pupils' Reading: 1 Kings 18: 1–39. Memory Text: How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him. 1 Kings 18: 21.
22. Elijah at Horeb.—Teaching Material: 1 Kings 19: 1–21. Pupils' Reading: 1 Kings 19: 1–21. Memory Text: Not by might, nor by power, but by my Spirit, saith Jehovah of hosts. Zech. 4: 6.
23. One Prophet Against Four Hundred.—Teaching Material: 1 Kings: 22: 1–18, 26–37. Pupils' Reading: 1 Kings 22: 1–18, 26–37. Memory Text: The lip of truth shall be established for ever; but a lying tongue is but for a moment. Prov. 12: 19.
24. Review.
25. Elisha Begins His Work.—Teaching Material: 1 Kings 19: 19–21; 2 Kings 2: 1–22. Pupils' Reading: 2 Kings 2: 1–22. Memory Text: Let a double portion of thy spirit be upon me. 2 Kings 2: 9.

26. NAAMAN AND GEHAZI.—Teaching Material: 2 Kings 5: 1–27. Pupils' Reading: 2 Kings 5: 1–27. Memory Text: He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy. Prov. 28: 13.

27. ELISHA AT DOTHAN.—Teaching Material: 2 Kings 6: 8–23. Pupils' Reading: 2 Kings 6: 8–23. Memory Text: And he answered, Fear not; for they that are with us are more than they that are with them. 2 Kings 6: 16.

28. THE GREAT FAMINE IN SAMARIA.—Teaching Material: 2 Kings 6: 24 to 7: 20. Pupils' Reading: 2 Kings 7: 1–20. Memory Text: The eternal God is thy dwelling-place, and underneath are the everlasting arms. Deut. 33: 27.

29. ELISHA'S LAST MESSAGE.—Teaching Material: 2 Kings 13: 14–25. Pupils' Reading: 2 Kings 13: 14–25. Memory Text: Whatsoever thy hand findeth to do, do it with thy might. Eccl. 9: 10.

30. THE DOWNFALL OF THE KINGDOM OF ISRAEL.—Teaching Material: 2 Kings 17: 1–18; Hosea 14: 1–9. Pupils' Reading: 2 Kings 17: 1–18; Hosea 14: 1–9. Memory Text: O Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity. Hosea 14: 1.

31. HEZEKIAH REBELS AGAINST SENNACHERIB.—Teaching Material: 2 Kings 18: 1–8, 13–21, 36; 19: 1, 2, 6, 7, 32–36. Pupils' Reading: 2 Kings 18: 13–21, 36; 19: 2, 32–36. Memory Text: The nations raged, the kingdoms were moved: he uttered his voice, the earth melted. Jehovah of hosts is with us; the God of Jacob is our refuge. Psa. 46: 6, 7.

32. JOSIAH WALKS IN DAVID'S WAYS.—Teaching Material: 2 Kings 22: 1–20; 23: 1–3, 25. Pupils' Reading: 2 Kings 22: 1–20; 23: 1–3, 25. Memory Text: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55: 7.

33. JEHOIAKIM BURNS THE PROPHET'S MESSAGE.—Teaching Material: Jer. 36: 1–32. Pupils' Reading: Jer. 36: 11–32. Memory Text: The grass withereth, the flower fadeth; but the word of our God shall stand forever. Isa. 40: 8.

34. JERUSALEM TAKEN BY NEBUCHADNEZZAR.—Teaching Material: 2 Kings 25: 1–30; Jer. 39: 1–18; Lam. 1: 1–6. Pupils' Reading: 2 Kings 25: 1–12; Lam. 1: 1–6. Memory Text: Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which he made with you. Deut. 4: 23.

35. REVIEW.

III. Responsibility for One's Self, Neighbor and Country.

Lessons 36 to 39.

(Temperance Lessons.)

36. Exercising Self-Control.—Teaching Material: 1 Cor. 9: 24–27. Pupils' Reading: 1 Cor. 9: 24–27. Memory Text: Every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I Cor. 9: 25.
37. Banded Together for the Right.—Teaching Material: 2 Kings 10: 15–17; Jer. 35: 1–19; Eccl. 4: 9–12. Pupils' Reading: Jer. 35: 1–19. Memory Text: If a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken. Eccl. 4: 12.
38. Courage to Do the Right.—Teaching Material: Dan. 1: 1–21. Pupils' Reading: Dan. 1: 1–21. Memory Text: Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16: 13.
39. Signs of Progress in Our Country.—Teaching Material: Deut. 8: 7–20. Pupils' Reading: Deut. 8: 7–20. Memory Text: Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14: 34.

IV. The Exile and the Return.

Lessons 40 to 48.

40. The Fiery Furnace.—Teaching Material: Dan. 3: 1–30. Pupils' Reading: Dan. 3: 1–30. Memory Text: Oh come, let us sing unto Jehovah; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving; let us make a joyful noise unto him with psalms. Psa. 95: 1, 2.
41. Belshazzar's Feast.—Teaching Material: Dan. 5: 1–30. Pupils' Reading: Dan. 5: 1–30. Memory Texts: For Jehovah is a great God, and a great King above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also. The sea is his, and he made it; and his hands formed the dry land. Psa. 95: 3–5. Review verses 1, 2.
42. Daniel Delivered from the Lions' Den.—Teaching Material: Dan. 6: 1–28. Pupils' Reading: Dan. 6: 1–28. Memory Texts: Oh come, let us worship and bow down; let us kneel before Jehovah our Maker: for he is our God, and we are the people of his pasture, and the sheep of his hand. Psa. 95: 6, 7. Review verses 1–5.
43. The Return from the Exile.—Teaching Material: Ezra 1: 1–11; Isa. 40: 1–11; Psa. 126: 1–6. Pupils' Reading: Ezra 1: 1–11; Psa. 126: 1–6. Memory Text: Jehovah hath done great things for us; whereof we are glad. Psa. 126: 3.

44. Rebuilding the Temple.—Teaching Material: Haggai 1: 1 to 2: 9; Ezra 5: 1, 2; 6: 14, 15. Pupils' Reading: Haggai 1: 1 to 2: 9. Memory Text: Make a joyful noise unto Jehovah, all ye lands. Serve Jehovah with gladness: come before his presence with singing. Psa. 100: 1, 2.

45. Nehemiah Visits Jerusalem.—Teaching Material: Neh. 1: 1 to 2: 16. Pupils' Reading: Neh. 1: 1 to 2: 16. Memory Texts: Know ye that Jehovah, he is God: it is he that hath made us, and we are his; we are his people, and the sheep of his pasture. Psa. 100: 3. Review verses 1, 2.

46. Nehemiah Builds the Wall.—Teaching Material: Neh. 2: 17 to 4: 23; 6: 15, 16. Pupils' Reading: Neh. 4: 1–23. Memory Texts: Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, and bless his name. Psa. 100: 4. Review verses 1–3.

47. Ezra Teaches the Law.—Teaching Material: Neh. 8: 1–18; Psa. 119: 97–104; 19: 7–14. Pupils' Reading: Neh. 8: 18; Psa. 19: 7–14. Memory Texts: For Jehovah is good; his lovingkindness endureth for ever, and his faithfulness unto all generations. Psa. 100: 5. Review verses 1–4.

48. Review.

V. Introduction to New Testament Times.

Lessons 49 to 52.

49. The Jewish Martyrs, I.—Teaching Material: Heb. 11: 13–40 (compare 1 Maccabees 1: 1 to 2: 70). Pupils' Reading: Heb. 11: 13–40. Memory Text: Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Heb. 12: 1.

50. The Jewish Martyrs, II.—Teaching Material: Heb. 11: 32–40; John 10: 22, 23 (compare 1 Maccabees 3: 1 to 4: 61). Pupils' Reading: Heb. 11: 32–40; John 10: 22, 23. Memory Text: Looking unto Jesus the author and perfecter of our faith. Heb. 12: 2. Review verse 1.

51. The Land Where Jesus Lived.—Teaching Material: Luke 3: 1, 2; Deut. 11: 10–12. Pupils' Reading: Deut. 11: 10–12. Memory Text: I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed. Gen. 26: 4.

52. The Temple of Herod.—Teaching Material: John 2: 13–21. Pupils' Reading: John 2: 13–21. Memory Text: My house shall be called a house of prayer for all peoples. Isa. 56: 7.

GRADED SERIES: INTERMEDIATE COURSE.

(Approximate ages of pupils: Thirteen to sixteen years.)

Aim of the Course.

1. To influence all the youth, who have not previously made the decision, to accept and confess Jesus Christ as a personal Saviour.

2. To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service.

OUTLINE OF THE MATERIAL.

First Year.

I. Leaders of Israel—Biographical Studies in the Old Testament, with the Geographical and Historical Background. Lessons 1 to 39.
II. Religious Leaders in North American History. Lessons 40 to 48.
III. Temperance Leaders in North American History. Lessons 49 to 52.

Second Year.

Biographical Studies.

I. Introductory: Jesus the Leader of Men. Lessons 1 to 5.
II. Companions of Jesus. Lessons 6 to 21.
III. Early Christian Leaders. { Lessons 22 to 42. / Lessons 22 to 31.
IV. { John the Baptist. Lessons 43 to 52. / Later Christian Leaders. Lessons 32 to 39.
V. Alexander Mackay—A Modern Missionary Leader. Lessons 40 to 52.

Proposed Third Year.

I. The Life of the Man Christ Jesus. Lessons 1 to 39.
II. The Life of John G. Paton. Lessons 40 to 52.

Proposed Fourth Year.

Studies in Christian Living.

I. The Text-Book of the Christian Life—the Bible: (*a*) As a Book; (*b*) As Literature; (*c*) As the Guide of Faith and Life.
II. Some Fundamental Principles of the Christian Life.
III. The Organization of the Christian Life—the Church.

First Year in Detail.

(Grade 8.)

I. Biographical Studies in the Old Testament.

Lessons 1 to 39.

FIRST QUARTER.

Memory Scripture for the First Quarter: Psalm 19.

1. The Land Where Hebrew History Began.—Biblical Material: Gen. 2: 10–15; 10: 10, 11; 11: 1–9, 31, 32. (A preliminary geographical and historical study of the Tigris and Euphrates regions.)
2. Abraham, the Hebrew Pioneer.—Biblical Material: Gen. 11: 31, 32; 12: 1–10; 13: 1–4, 18.
3. Abraham, the Man with a Vision.—Biblical Material: Gen. 13: 14–17; 15: 1–6; Hebrews 11: 8–19. (To show how Abraham was faithful to his vision.)
4. Jacob, the Man Whom God Helped to Conquer Himself.—Biblical Material: Gen. 25: 27–34; 28: 10–22; 32: 24–32.
5. The Land of the Nile.—Biblical Material: Gen. 41: 54–57; 42: 1–3; 45: 10–13; 47: 29–31; Ex. 1: 1–14; Isaiah, chapter 19. (A geographical and historical study of Egypt to furnish a background for subsequent lessons.)
6. Joseph, the Boy Who Was True to His Trust.—Biblical Material: Gen. 37: 2–4, 12–27; 39: 1–6, 20–23; 41: 33–45.
7. Joseph, the Man Who Overcame Evil With Good.—Biblical Material: Gen. 42: 1–6, 13–17; 44: 18–34; 45: 1–15.
8. Moses, the Prince Who Chose Exile.—Biblical Material: Ex. 2: 11–22; Acts 7: 17–29; Heb. 11: 24–27.
9. Moses, Emancipator and Lawgiver.—Biblical Material: Ex. 2: 23–25; 3: 1–22; Acts 7: 30–36; Ex. 12: 21–23, 29–36; Psa. 105: 23–45.
10. Joshua, the Steadfast, Who Won the Promised Land.—Biblical Material: Ex. 17: 8–16; Num. 13: 1–3, 17–33; 14: 5–10; Josh. 1: 1–9; 3: 5–17; 6: 1–20; 24: 1, 2, 14, 15, 29–31; Acts 7: 45; Heb. 11: 30.
11. The Land of the Hebrews.—Biblical Material: Gen. 14: 1–16; Ex. 3: 17; Num. 13: 21–29; Deut. 11: 8–12; Judges 4: 12–16.
12. Gideon, the Man Whom Responsibility Made Great.—Biblical Material: Judges 6: 1 to 8: 22.
13. Review.

SECOND QUARTER.

Memory Scripture for the Second Quarter: Psa. 27.

14. Ruth, the True-Hearted.—Biblical Material: The Book of Ruth.

15. The Times of Saul.—Biblical Material: 1 Sam. 9: 1 to 10: 16; chapter 13.
16. Saul, the Leader Who Lost His Chance.—Biblical Material: 1 Samuel, chapter 11; 14: 47 to 15: 35; chapter 31.

17 to 22. David, the Man Who Showed Himself Friendly.—The aim is to show that David's power to make and to retain friends explains his career and his character; that this quality gave him a unique position as warrior, statesman, and king, and an abiding influence on the life of his nation; and that his intimate, constant and childlike fellowship with God was the supreme friendship of his life, exalting and directing his actions.

17. Winning Favor at Court.—Biblical Material: 1 Sam. 16: 20–33; 18: 1–7, 14–16; 2 Sam. 5: 1–3.
18. Loyal to His King and His Comrades.—To his king: Biblical Material: 1 Sam. 26: 7–25; 2 Sam. 2: 4–7; 21: 12–14. To his comrades: Biblical Material: 1 Sam. 22: 1, 2; 30: 21–25; 2 Sam. 19: 9–11; 23: 13–17.
19. A Friend as Statesman and King.—Biblical Material: 1 Sam. 22: 1–5, 20–23; 27: 5–7; 29: 3–11; 30: 26–31; 2 Sam. 2: 4–7; 3: 31–39; 5: 1–3; 10: 2.
20. Reaping the Rewards of Friendship.—Biblical Material: 2 Sam. 3: 36; 5: 1–3; 15: 18–30, 32–37; 17: 15–22, 27–29; 18: 2, 3; 19: 2, 3, 9, 10, 24–43; 23: 15–17; 1 Kings 1–8.
21. The Crowning Friendship.—Biblical Material: 1 Sam. 16: 7, 13; 17: 37, 45–47; 23: 2, 4, 9–12; 2 Sam. 2: 1; 5: 12, 19–25; chapters 6, 7; 12: 1–12; chapter 22; 23: 1–7; Psalms 23 to 27.
22. Review.
23. Solomon, a Man of Affairs.—Biblical Material: 1 Kings 2: 36–46; 3: 1–15; 4: 21–34; 5: 1–6, 12–18; 6: 37; 9: 15 to 10: 13, 22.
24. Jeroboam, a Champion Who Forsook the Lord.—Biblical Material: 1 Kings 11: 26–40; 12: 1–33; 13: 33, 34. (Consider Rehoboam incidentally.)
25. Elijah, the Defender of the Religion of the Lord.—Biblical Material: 1 Kings 17 and 18.
26. Elijah Learning a Better Way.—Biblical Material: 1 Kings 19 and 21: 17–29.

THIRD QUARTER.

Memory Scripture for the Third Quarter: Psalm 2.

27. Elisha, the Man Who Was Ambitious to Be Helpful.—Biblical Material: 2 Kings 2: 1–13; 4: 8–37.
28. Jonadab, a Man Who Dared to Stand Alone.—Biblical Material: 1 Chron. 2: 55; 2 Kings 10: 15–28; Jeremiah 35.
29. The Two Hebrew Kingdoms Among the Nations.—Biblical Material: The Books of Kings (and contemporaneous history).

30. Amos, the Herdsman Who Became a Preacher.—Biblical Material: Amos 1: 1; 7: 10–17; 6: 1–11.
31. Hezekiah, the King who Trusted God.—Biblical Material: 2 Chron. 32: 1–23; Isaiah, chapters 36 and 37.
32. Isaiah, Prophet and Statesman.—Biblical Material: Isa. 1: 1–20; chapter 6; 7: 1–9; 8: 21 to 9: 7; 39.
33. Jeremiah, the Man Who Suffered to Save His City.—Biblical Material: Jer. 1: 1–19; 39: 1–18; 40: 1–6; 42: 1–22; 43: 1–7; 45: 1–5; 31: 31–34.
34. Cyrus, the Liberator of the Jews.—Biblical Material: Isa. 44: 28; 45: 1–4, 13; Ezra 1: 1–8; 3: 1–7.
35. Haggai, the Man Who Roused Zerubbabel and the People to Build.—Biblical Material: Ezra 3: 6–13; 4: 1–5, 11–24; 5: 1; Hag. 1: 1–8; 2: 1–4; Zech. 4: 1–10; Ezra 5: 2–5. (Present Zechariah as co-laborer with Haggai.)
36. Nehemiah, the Reform Governor of Jerusalem.—Biblical Material: Neh. 7: 73c; chapters 8 to 10.
37. Judas, the Jewish Conqueror.—Material: The First Book of Maccabees.
38. John, the Last Prophet of the Old Dispensation.—Biblical Material: Matthew 3; Mark 1: 1–12; Luke 3: 1–22; John 1: 6–8; Matt. 11: 2–14.
39. Review.

FOURTH QUARTER.

Memory Scripture for the Fourth Quarter: Luke 1: 67–79.

II. Religious Leaders in North America.

Lessons 40 to 48.

40 to 48. Heroes of the Faith in America.—(An optional list of names may be furnished for use by Canadian editors in the Dominion of Canada.)

40. John Robinson, the Pastor of the Pilgrims: Religious Independence.—Biblical Material: Daniel, chapter 6.
41. Roger Williams, the Champion of Religious Liberty.—Biblical Material: Gal. 3: 23 to 4: 11.
42. John Eliot, the Apostle to the Indians: Ministering to the Needy.—Biblical Material: Matt. 25: 31–46.
43. William Penn, the Peaceful Nation-Builder: Establishing Justice and Peace.—Biblical Material: Psa. 37: 1–11.
44. Samuel J. Mills, a Pioneer Missionary Hero.—Biblical Material: Acts, chapters 13 and 14.

45 to 48. (Four Sundays are set apart for a study of representative heroes in home and foreign missions, selected by each religious body for their own use.)

III. Temperance Leaders in North America.

Lessons 49 to 52.

49. John B. Gough: Speaking for Temperance.—Biblical Material: 1 Cor. 9: 19–27.
50. Neal Dow: Strengthening the Law.—Biblical Material: Neh. 13: 15–22.
51. Frances E. Willard: Uniting for God, Home and Country.—Biblical Material: Judges 5.
52. Review.

Second Year in Detail.

(Approximate age: Fourteen years.)

Aim of the Lessons.

To present the ideals of the Christian life, as exemplified by Jesus himself and by leaders whom he inspired, and to secure pledged allegiance to his service.

Biographical Studies for Adolescents.—The formative principle of the Graded Lessons is that they shall be adapted both in material and in method to the interests and needs of the pupils of the age for which each course is intended. This principle determines for the Beginners and Primary Courses the use of the topical method with no regard to chronological sequence, and for the Junior Course the use of connected narratives abounding in action. By a like necessity the passage over the childhood boundary into the early adolescent period at the average age of thirteen calls for a new type of lessons which shall make their appeal to the new sense of selfhood and the new hunger for a satisfying personal ideal. At this age for the first time the ideals of life are being formed. Interests are centered in character as well as conduct. It is the hero-worship age. Life studies are of utmost importance because they appeal to the will through the imagination and the feelings and give concreteness to the problems and ideals of life. Biographical study is the picturing of a life. As such, it is to be distinguished both from historical and from topical studies. The biographical lesson is the setting forth of the real man as presented in the Scriptural or other material available as our source of information. It is not a historical study of the man and his times; it is not an exposition of certain passages; it is not the study of a truth illustrated by a man. It is impossible to picture a character without the historical setting, but the history is simply the background. Moral questions are involved in life studies, but the purpose is to present them in the concrete as embodied in conduct. Later in life historical and doctrinal studies are fundamental, but here the end sought is a religious impulse through the appreciation of personality.

First Quarter.

Memory Scripture for the First Quarter: Phil 2: 5–11, 15–18.

I. Introductory: Jesus, the Leader of Men.

Lessons 1 to 5.

These five lessons are not intended primarily as a biographical study of Christ. Their purpose is rather to present the person of Christ as

a new, divine and inspiring force in the lives of the world's leaders. The aim is not to build up a new conception of Christ, but, basing the study upon the conception already given, to emphasize the fundamental elements of Christ's masterfulness and leadership. An inductive biographical study of the Man Christ Jesus is planned for the third year Intermediate (age fifteen), thus making the study of the life of Christ the culmination of the biographical studies and at the same time bringing that culminating study at the age when the greatest number of conversions may be expected.

1 JESUS, THE NEW CONQUEROR OF THE WORLD.—Biblical Material: John 1; Phil. 2: 3–11.
2. JESUS MASTERING TEMPTATION.—Biblical Material: Matt. 4: 1–11; John 6: 15; Matt. 26: 36–46.
3. JESUS MASTERING OTHERS.—Biblical Material: Luke 4: 14–30; John 7: 40–52; Mark 11: 11, 15–18.
4. JESUS TRIUMPHING THROUGH SELF-SACRIFICE. — Biblical Material: Mark 8: 27 to 9: 1; 10: 32–45; 15: 16–39.
5. JESUS INSPIRING HIS FOLLOWERS.—Biblical Material: Acts 1: 6–9; 2: 1–47.

II. COMPANIONS OF JESUS.

Lessons 6 to 21.

The relative number of lessons devoted to each of the biographies offered is based upon the value of each for character building with the pupils at this age, together with a consideration of the amount and quality of Scriptural material available under each.

6. MARY, THE MOTHER OF JESUS.—(*a*) Chosen to be the mother of Christ; (*b*) praising God for the high honor conferred upon her; (*c*) fleeing to save her child's life; (*d*) training the boy Jesus; (*e*) calling upon her Son to help a friend; (*f*) at the foot of the cross; (*g*) a believer in Jesus. Biblical Material: (*a*) Luke 1: 26–38; (*b*) Luke 1: 46–55; (*c*) Matt. 2: 1–18; (*d*) Matt. 2: 19–23; Luke 2: 39–52; (*e*) John 2: 1–11; (*f*) John 19: 25–27; (*g*) Acts 1: 14.
7. PETER THE DISCIPLE IN TRAINING.—Biblical Material: John 1: 40–42; Luke 5: 1–11; Mark 1: 29–39; 3: 13–19; 5: 22–24, 35–43; 6: 7–13; 8: 27–34; 9: 2–9; John 13: 6–10.
8. PETER THE DISCIPLE UNDER FIRE.—Biblical Material: Mark 14: 26–42, 54, 60–72.
9. PETER THE DISCIPLE RESTORED AND COMMISSIONED.—Biblical Material: Mark 6: 7; Luke 24: 34; 1 Cor. 15: 5; John 21: 7–22.
10. PETER THE APOSTLE AS LEADER.—Biblical Material: Acts 1: 12–22; chapters 2 to 5; 9: 32–43; 10: 1–11, 18.
11. PETER THE APOSTLE AS FELLOW WORKER.—Biblical Material: Acts 8: 14–24; 12: 1–19; 15: 6–11; Gal. 2: 11–16; 1 Cor. 1: 12; 3: 22; 9: 5; 1 Peter.
12. THE INFLUENCE OF PETER'S LIFE.—(*a*) As fellow disciple; (*b*) as preacher and leader; (*c*) as historian. Biblical Material given in connection with Lessons 7 and 11.
13. REVIEW.

SECOND QUARTER.

Memory Scripture for the Second Quarter: 1 Corinthians 13.

14. JOHN, THE SON OF THUNDER.—(*a*) A beginner; (*b*) leaves home; (*c*) chosen and surnamed; (*d*) makes good his surname; (*e*) ambitious. Biblical Material: (*a*) John 1: 35–39; (*b*) Mark 1: 19, 20; (*c*) Mark 3: 17; (*d*) Mark 9: 38–40; Luke 9: 51–56; (*e*) Mark 10: 32–45.
15. JOHN, THE BELOVED DISCIPLE.—(*a*) Jesus' love for John; (*b*) the trust; (*c*) John at the tomb; (*d*) by the sea. Biblical Material: (*a*) John 13: 23–26; (*b*) John 19: 25–27; (*c*) John 20: 2–10; (*d*) John 21.
16. JOHN, THE APOSTLE AND WRITER.—(*a*) Why John wrote; (*b*) John's work in Asia. Biblical Material: (*a*) John 19: 35; 21: 24; 1 John 1: 1–4; Revelation, chapters 1, 2 and 3; Acts, chapters 3 to 5; Gal. 2: 9.
17. ANDREW, WHO BROUGHT MEN TO JESUS.—(*a*) Brings Peter; (*b*) Brings a boy; (*c*) brings the Greeks. Biblical Material: (*a*) John 1: 40–42; (*b*) John 6: 8, 9; (*c*) John 12: 20–22.
18. NICODEMUS, A SEEKER AFTER TRUTH.—(*a*) A timid but earnest seeker; (*b*) coming into the light; (*c*) a firm believer, not ashamed to confess his faith. Biblical Material: (*a*) John 3: 1–15; (*b*) John 7: 45–52; (*c*) John 19: 38–42.
19. THOMAS, THE DOUBTER, WHO BECAME A FIRM BELIEVER.—(*a*) Called to be an apostle; (*b*) refuses to forsake Jesus in the hour of danger; (*c*) seeking light; (*d*) overwhelmed by doubt; (*e*) Thomas the first to acknowledge the deity of Jesus. Biblical Material: (*a*) Luke 6: 12–16; (*b*) John 11: 7–16; (*c*) John 14: 1–7; (*d*) John 20: 24, 25; (*e*) John 20: 26–28.
20. MARY AND MARTHA.—(*a*) The two sisters; (*b*) the raising of Lazarus; (*c*) the feast and the anointing. Biblical Material: (*a*) Luke 10: 38–42; (*b*) John 11; (*c*) John 12: 1–11.
21. MARY MAGDALENE, THE LOYAL HELPER OF JESUS.—(*a*) Ministering to Jesus; (*b*) standing by the cross; (*c*) a witness of the death and the interment; (*d*) first to see the risen Lord. Biblical Material: (*a*) Luke 8: 1–3; (*b*) John 19: 25; (*c*) Mark 15: 40–47; Luke 23: 55, 56; (*d*) John 20: 1–18; Mark 16: 9.

III. EARLY CHRISTIAN LEADERS.

Lessons 22 to 42.
Lessons 22 to 31.

22. STEPHEN, PREACHER AND MARTYR.—(*a*) Chosen deacon; (*b*) interpreter of Christ; (*c*) the first Christian martyr. Biblical Material: (*a*) Acts 6: 1–6; (*b*) Acts 6: 8–10; 7: 44–53; (*c*) Acts 7: 54 to 8: 1.

23. PHILIP, THE EVANGELIST.—(*a*) Colleague of Stephen; (*b*) pioneer evangelist; (*c*) host of Paul and Luke. Biblical Material: (*a*) Acts 6: 1–6; (*b*) Acts 8; (*c*) Acts 21: 7, 8.

24. BARNABAS, THE LARGE-HEARTED.—(*a*) Consecrating his money; (*b*) befriending Paul; (*c*) taking charge of the work in Antioch; (*d*) companion of Paul; (*e*) the secret of his goodness. Biblical Material: (*a*) Acts 4: 36, 37; (*b*) Acts 9: 26, 27; (*c*) Acts 11: 19–23; (*d*) Acts 11: 25–27; 12: 25; chapters 13 to 15; (*e*) Acts 11: 24.

25. JOHN MARK, THE GOSPEL WRITER.—(*a*) Early life; (*b*) companion of Paul and Barnabas; (*c*) companion of Peter; (*d*) gospel writer. Biblical and Other Material: (*a*) Acts 12: 12; Mark 14: 51, 52; (*b*) Acts 12: 25; 13: 5, 13; 15: 36–40; Col. 4: 10; Philemon 24; (*c*) 1 Peter 5: 13; (*d*) Papias and other early authorities.

26. REVIEW.

THIRD QUARTER.

NOTE.—Because of the diverse requirements of the Sunday School constituency, two courses are given in the Third and Fourth Quarters, the one based on a study of Biblical characters and the other for the most part on the lives of Later Christian Leaders, and especially on that of the missionary leader, Alexander Mackay.

[The Biblical Series appears first, followed by the series containing Extra-Biblical material.]

Memory Scripture for the Third Quarter: 1 Peter 1: 3–9; Rom. 8: 31–35.

A. Purely Biblical Series.

27. SAUL, THE PHARISEE.—(*a*) Student; (*b*) Pharisee; (*c*) persecutor. Biblical Material: (*a* and *b*) Acts 22: 3, 28; 23: 6; 26: 4, 5; Gal. 1: 14; Phil. 3: 3–6; (*c*) Acts 7: 54 to 8: 3; 26: 9–11.

28. SAUL, THE DISCIPLE—HIS CONVERSION.—Biblical Material: Acts 9: 1–30.

29. THE ROMAN EMPIRE AND CHRISTIANITY.—A geographical and historical lesson to furnish a background for a study of the work of the Apostles. Biblical Material: Acts 2: 5–12.

30. PAUL BRAVES THE PERILS OF A FOREIGN MISSIONARY.—(*a*) Called by the Holy Spirit; (*b*) the successful mission in Cyprus; (*c*) pushing on into a more distant and dangerous field; (*d*) a faithful ministry in Pisidia; (*e*) Paul stoned at Lystra; (*f*) revisiting the new converts; (*g*) the return to the mother church. Biblical Material: (*a*) Acts 13: 1–3; (*b*) 13: 4–12; (*c*) 13: 13, 14; (*d*) 13: 15 to 14: 3; (*e*) 14: 5–20; (*f*) 14: 21–23; (*g*) 14: 24–27.

31. Paul Preaches in Jail.—(*a*) Brief introductory sketch of events leading to Paul's entrance into Europe; (*b*) Paul refuses to receive aid from a soothsayer; (*c*) seized by a mob, cruelly beaten, and cast into the dungeon; (*d*) a prison mightily shaken through prayer and praise; (*e*) a rough jailer converted into a tender, sympathetic Christian; (*f*) Paul asserts his rights as a Roman citizen. Biblical Material: (*a*) Acts 15: 36 to 16: 15; (*b*) Acts 16: 16–18; (*c*) Acts 16: 19–24; (*d*) Acts 16: 25, 26; (*e*) Acts 16: 27–34; (*f*) Acts 16: 35–40.

32. Paul Meets the Philosophers.—(*a*) Athens, the home of philosophy, full of idols; (*b*) Paul boldly preaches Jesus and the resurrection; (*c*) Paul's sermon in the Areopagus; (*d*) effects of the sermon. Biblical Material: (*a*) Acts 17: 15, 16, 18, 21; (*b*) Acts 17: 17, 18; (*c*) 17: 19–31; (*d*) 17: 32–34.

33. Paul and the Mob at Ephesus.—(*a*) Beginning of the ministry at Ephesus; (*b*) a long and successful ministry; (*c*) a mob tries to arrest the spread of Christianity; (*d*) Paul not allowed to face the mob. Biblical Material: (*a*) Acts 19: 1–9; (*b*) Acts 19: 10–20; (*c*) Acts 19: 21–29; (*d*) Acts 19: 30–41.

34. Paul Fearlessly Faces Danger.—(*a*) Journeying to Jerusalem, though warned of danger; (*b*) renewed warnings do not deter Paul. Biblical Material: (*a*) Acts 20: 15–38; (*b*) Acts 21: 1–15.

35. Paul is Mobbed in the Temple.—(*a*) Paul seeking to allay Jewish prejudices; (*b*) Paul mobbed; (*c*) rescued by the Romans; (*d*) Paul's speech on the stairway. Biblical Material: (*a*) Acts 21: 17–26; (*b*) Acts 21: 27–30; (*c*) Acts 21: 31–36; (*d*) Acts 21: 37 to 22: 22.

36. Paul Defends Himself Before King Agrippa.—(*a*) Paul brought before Agrippa; (*b*) Paul's defense; (*c*) Paul tries to convert the king. Biblical Material: (*a*) Acts 25: 23–27; (*b*) Acts 26: 1–23; (*c*) Acts 26: 24–29.

37. Paul's Heroism on the Sea.—(*a*) Paul sent by ship to Rome; (*b*) Paul warns of danger; (*c*) cheers the despairing crew; (*d*) takes command of the ship. Biblical Material: (*a*) Acts 27: 1–8; (*b*) Acts 27: 9–12; (*c*) Acts 27: 13–26; (*d*) Acts 27: 27–43.

38. Paul Bravely Faces Death.—(*a*) Charges Timothy to be faithful; (*b*) faces death without a tremor; (*c*) almost alone, but comforted by the presence of his Lord. Biblical Material: (*a*) 2 Tim. 4: 1–5; (*b*) 2 Tim. 4: 6–8; (*c*) 2 Tim. 4: 9–18.

39. Review.

FOURTH QUARTER.

Memory Scripture for the Fourth Quarter: John 1: 1–37.

40. PAUL'S HELPERS—AQUILA AND PRISCILLA.—(*a*) Making tents with Paul in Corinth; (*b*) seeking a new field for Christian work in Ephesus; (*c*) teaching an eloquent preacher; (*d*) housing a Christian church; (*e*) risking their lives for Paul. Biblical Material: (*a*) Acts 18: 1–4; (*b*) Acts 18: 18–21; (*c*) Acts 18: 24–28; (*d*) 1 Cor. 16: 19; (*e*) Rom. 16: 3, 4.
41. LUKE, THE EARLY HISTORIAN.—Biblical Material: Acts 16: 10–18; 20: 5 to 21: 19; chapters 27 and 28; Col. 4: 14; 2 Tim. 4: 11; Philemon 24; Luke 1: 1–4; Acts 1: 1, 2.
42. PAUL'S HELPERS—TIMOTHY.—Biblical Material: Acts 16: 1–5; 1 Cor. 4: 17; 16: 10, 11; 1 Thess. 1: 1; 3: 2–8; Paul's letters to Timothy.

IV. JOHN THE BAPTIST.

Lessons 43 to 52.

These lessons on the Forerunner, valuable in themselves as studies of a heroic life, will also pave the way for the lessons on the Man Christ Jesus in the next year.

43. THE ANGEL'S PICTURE OF JOHN.—(*a*) Born of righteous parents; (*b*) John's birth announced to Zacharias in the temple; (*c*) equipment, character and work of John. Biblical Material: (*a*) Luke 1: 5–7; (*b*) Luke 1: 8–14, 18–23; (*c*) Luke 1: 15–17.
44. THE NAMING OF THE CHILD.—(*a*) Named first by the angel Gabriel; (*b*) the neighbors and kinsfolk wish to call the boy Zacharias; (*c*) his mother and father name the boy John; (*d*) the father's expectation. Biblical Material: (*a*) Luke 1: 13; (*b*) Luke 1: 57–59; (*c*) Luke 1: 60–66; (*d*) Luke 1: 67–79.
45. JOHN THE BAPTIZER.—(*a*) John's life in the desert; (*b*) scene of the baptism; (*c*) what John required of those who sought baptism; (*d*) many come for baptism, while others reject it. Biblical and Other Material: (*a*) Luke 1: 80; (compare Josephus, Life § 2; Matt. 3: 4: (*b*) Mark 1; 4, 5; John 1: 28; 3: 23; (*c*) Mark 1: 4, 5; (*d*) Matt. 3: 5, 6; Luke 3: 7–14; 7: 29, 30.
46. JOHN'S STIRRING MESSAGE.—(*a*) Repent and be baptized; (*b*) let baptism be followed by a righteous life; (*c*) get ready for the advent of the Messianic King. Biblical Material: (*a*) Mark 1: 4; Matt. 3: 1, 2; (*b*) Luke 3: 7–14; (*c*) Matt. 3: 2; Luke 3: 15–17.
47. JOHN MEETS JESUS, WHOM HE RECOGNIZES AS THE MESSIAH. —(*a*) Foretells the coming of a mighty one; (*b*) Jesus seeks baptism; (*c*) John proclaims him to be the Saviour. Biblical Material: (*a*) Matt. 3: 11, 12; (*b*) Matt. 3: 13–17; Mark 1: 9–11; Luke 3: 21, 22; (*c*) John 1: 29–34.

48. JOHN'S LOYALTY TO JESUS.—(*a*) Claims nothing for himself, but points men to Jesus as Saviour; (*b*) quiets the jealous fears of his disciples and exalts Jesus. Biblical Material: (*a*) John 1: 19–37; (*b*) John 3: 22–30.

49. JOHN REBUKES A KING.—(*a*) Character and history of Herod Antipas; (*b*) John's courageous rebuke; (*c*) Herod's high regard for John. Biblical and Other Material: (*a*) Mark 6: 14–29; Luke 13; 31–33; 23: 6–12; (compare also Josephus, Antiq. Bk. xviii, chaps. 5 and 7); (*b*) Matt. 14: 3–5; (*c*) Mark 6: 14, 20, 25–27.

50. JOHN A MARTYR.—(*a*) John cast into prison; (*b*) pursued by a woman's hate, he languished in prison; (*c*) put to death by a king who knew that he was innocent of all wrong; (*d*) subject to insult after death. Biblical and Other Material: (*a*) Mark 6: 17; (compare Josephus, Wars, Bk. vii, chapter 6); Matt. 11: 2, 3; Matt. 14: 1–12; (*b*) Mark 6: 17–20; (*c*) Mark 6: 21–26; (*d*) Mark 6: 27–29.

51. TRIBUTE OF JESUS TO JOHN.—(*a*) The tribute of Jesus to John made when John's faith and fame were at low ebb; (*b*) Jesus exalts John above the Old Testament prophets; (c) John, the Elijah, spoken of in Mal. 4: 5; (*d*) superior privileges of men since the advent of Jesus. Biblical Material: (*a*) Luke 7: 28–30; (*b*) Luke 7: 24–27; (*c*) Matt. 11: 14; 17: 10–13; (*d*) Luke 7: 28

52. REVIEW.

THIRD QUARTER.

Memory Scripture for the Third Quarter: 1 Peter 1: 3–9; Rom. 8: 31–35.

B. Series Containing Extra-Biblical Lessons.

27. SAUL, THE PHARISEE.—(*a*) Student; (*b*) Pharisee; (*c*) persecutor. Biblical Material: (*a* and *b*) Acts 22: 3, 28: 23: 6; 26: 4, 5; Gal. 1: 14; Phil. 3: 3–6; (c) Acts 7: 54 to 8: 3; 26: 9–11.

28. SAUL, THE DISCIPLE—HIS CONVERSION.—Biblical Material: Acts 9: 1–30.

29. THE ROMAN EMPIRE AND CHRISTIANITY.—A geographical and historical lesson to furnish a background for a study of the work of the Apostles. Biblical Material: Acts 2: 5–12.

30. PAUL, THE MISSIONARY EVANGELIST.—Biblical Material: Acts 11: 27–30; 12: 25; chapters 13 to 25.

31. PAUL VICTORIOUS.—Biblical Material: Romans 8; 1 Corinthians 9; 2 Cor. 11: 16 to 13: 10; 2 Timothy 4.

IV. Later Christian Leaders.

Lessons 32 to 39.

32. Wycliffe, the English Reformer (1324–1384).—Aim: To show how the "sword of the Spirit" may be a brave man's weapon. Outline: (*a*) Clergyman at Oxford; (*b*) opposes pope's claim of authority over English nation; (*c*) attacks many abuses of the Church in England; (*d*) aims to achieve reform by translating Bible and circulates it through his lay preachers; (*e*) successfully braves persecution because of the aid of powerful friends; (*f*) sows effectively the seed of reformation in England. Biblical Material: Amos 7 and 8; Eph. 6: 10–20.
33. Luther, the German Reformer (1483–1546).—Aim: To show how God can use a leader of men in a time of crisis. Outline: (*a*) Awakened to serious purpose in youth; (*b*) faithful in school and monastery; (*c*) inspired while on mission to Rome; (*d*) fearlessly proclaimed his principles; (*e*) on trial at Worms; (*f*) received aid from powerful princes; (*g*) his translating, writing and preaching wonderfully effective. Biblical Material: 2 Kings 22 and 23: 3–13.
34. Calvin, the French Reformer (1509–1565).—Aim: To show what a brilliant, consecrated man can do for Christ and his kingdom. Outline: (*a*) Good home; (*b*) brilliant student; (*c*) at twenty-six years of age the leading Protestant theologian; (*d*) providentially led to work in Geneva; (*e*) has genius for organization; (*f*) provokes bitter hostility but is finally victorious; (*g*) his influence world-wide. Biblical Material: Romans 3; Isaiah 6; Jer.1: 1–10.
35. John Wesley, a Great Modern Evangelist (1703–1791).—Aim: To show how to put zest into religion and to make it practical. Outline: (*a*) Advantage of a great Christian home; (*b*) tries with aid of others to make the religious life of Oxford more vital; (*c*) fails in mission to Georgia; (*d*) learns joy of conscious communion with God; proclaims it and becomes the leader of a great religious revival; (*e*) directs the movement ably because of his scholarship, untiring labors, practical emphasis, good judgment and poise. Biblical Material: Acts 2: 37–47; 8: 4–40.
36. William Carey, the Pioneer of Modern Missions (1761–1834).—Aim: To show the possible achievement of a man consecrated to promote the full progress of Christianity. Outline: (*a*) Becomes zealous Christian at age of eighteen; (*b*) excellent student, especially fond of science, history and voyages, learns many languages; (*c*) keeps school by day, cobbles by night, preaches on Sunday; (*d*) heart set on missions to heathen; (*e*) goes to India, 1793; (*f*) bears hardships and works especially on translation of Bible into Bengali; (*g*) translates Bible into twenty-four Indian languages and dialects; (*h*) instrumental in abolishing suttee. Biblical Material: Isa. 6: 1–8; 54: 1–8; Matt. 28: 18–20.

37. The Earl of Shaftesbury, the Friend of Toilers (1801–1885).—Aim: To set forth an example of genuine Christianity in the life of a modern man. Outline: (*a*) Promising political career renounced in order to devote his time to philanthropic reform; (*b*) life-long effort to secure legislation improving the condition of the poor; (*c*) reforms conditions of labor not only by precept but also by example; (*d*) actively identified with Bible Societies, Missionary Societies, Y. M. C. A., and kindred organizations; (*e*) has confidence in power of Christianity to achieve needed reform; (*f*) highly honored by all classes; (*g*) impersonation of the philanthropic spirit of nineteenth century (the Christian spirit). Biblical Material: Isa. 58: 1–11; 2 Cor. 8: 1–9.

38. Florence Nightingale, the Friend of the Sick (1820–1910).—Aim: To set forth an example of genuine Christianity in the life of a modern woman. Outline: (*a*) Unselfish girlhood; (*b*) thorough training for service; (*c*) the angel of Crimea; (*d*) active with her counsel though practically an invalid; (*e*) modest before great honors; (*f*) world-wide influence. Biblical Material: Matt. 25: 31–45; 1 Tim. 6: 17–19.

39. Review.

FOURTH QUARTER.

Memory Scripture for the Fourth Quarter: John 1: 1–37.

V. Alexander Mackay—A Modern Missionary Leader.

Lessons 40 to 52.

Engineer, Builder, Printer, Physician, Surgeon and Missionary in Uganda, East Africa.

Thus far in the first and second years of the Intermediate Course there have been some instances where more than one lesson has been given to the same character. In the first year five lessons were devoted to David, and in the work of this year thus far there have been six lessons on Peter and five on Paul. It is now proposed to spend three months in the study of one man. The purpose in so doing is the more minute analysis of the character under consideration and the more definite application of the study to the process of character building in the pupil. In the life of a great missionary hero there is an abundance of concrete detail for young minds. The Christian life is seen in connection with actual persons, often in thrilling situations and with the exhibition of unbounded personal faith in God. It is intended also that a more careful analysis of a single character shall prepare the pupil for the nine months' study in the life of Christ which will immediately follow in the lessons for the third year Intermediate.

Material: The material upon which these lessons are based is found in "Uganda's White Man of Work," a life of Alexander Mackay, especially prepared for Intermediate boys and girls.

40. Christian Leaders in Every Land.—A lesson in missionary geography to show the spread of the Kingdom after the time of William Carey. Biblical Material: Isa. 9: 6, 7; Matt. 13: 31, 32; Luke 2: 25–32; Acts 1: 6–8.

41. The Call for a Hero.—Aim: To awaken an appreciation of Christ and his teachings by drawing a contrast between Christianity and heathenism. Biblical Material: Rom. 1: 18–23; Gal. 5: 16–24; Matt. 7: 16–18; Acts 17: 16, 22–34; Isa. 44: 9–20.

42. Mackay's Response.—Aim: To show the value of different gifts in Christian service. Biblical Material: Matt. 25: 14–30; Eph. 4: 11–16; 1 Corinthians 12.

43. Mackay Put to the Test.—Aim: To show that being a Christian makes one better able to do his work. Biblical Material: Phil. 4: 13; 1 Tim. 1: 12; 4: 8b.

44. Mackay Begins His Work.—Aim: To show that God gives men strength to do unselfish service. Biblical Material: 2 Cor. 11: 23–27; 12: 9, 10; Nehemiah 2.

45. Mackay's New Teaching.—Aim: To show some of the things involved in becoming a Christian. Biblical Material: Luke 5: 36; Eph. 4: 17–32.

46. Mackay and the Wizard.—Aim: To prepare the way for a definite appeal to boys and girls for a decision to become Christians. Biblical Material: Josh. 24: 14, 15; 1 Kings 18: 17–21.

47. Mackay and the Mohammedans.—Aim: To show some of the ways in which Christians differ from those about them. Biblical Material: Matt. 5: 31, 32, 43–48.

48. The New Teaching Makes New Men.—Aim: To awaken a new and definite purpose or to strengthen an old purpose on the part of the pupils to become Christians. Biblical Material: Acts 2: 37–47; Acts 19: 8–20.

49. Mackay's New Name.—Aim: To show how a Christian may serve God in many commonplace ways. Biblical Material: Matt. 25: 31–40; Acts 27: 21–26; 28: 7–10.

50. Three Boy Heroes and One Tyrant.—Aim: To impress the importance of loyalty to Christ. Biblical Material: Acts 4: 1–22.

51. Sturdy Black Heroes with Courage.—Aim: To show how Christians should help each other. Biblical Material: Gal. 6: 2; Phil. 2: 25–30; 4: 10–16.

52. Mackey Lays Down His Tools.—Aim: To show that the best investment of life is in service to others under the leadership of Jesus Christ. Biblical Material: Matt. 16: 24, 25; 2 Tim. 4: 5–8; Rev. 3: 12, 13.

GRADED SERIES: SENIOR COURSE.

(Approximate ages: Seventeen to nineteen years.)

First Year.

AIMS FOR THE FIRST YEAR.

To lead the pupil to see life in proper perspective from the Christian point of view, and to aid him in finding his place and part in the world's work.

To lead the pupil, through frank conference on himself, his limitations and his relations to the Kingdom of God, to a realization of the claims of Christ as Saviour and Lord, and of his service as the true basis of successful living.

OUTLINE OF THE MATERIAL.

First Year.

I. The World as a Field for Christian Service. Lessons 1 to 26.
II. The Problems of Youth in Social Life. Lessons 27 to 39.
III. The Book of Ruth. Lessons 40 to 42.
IV. The Epistle of James. Lessons 43 to 52.

Courses for succeeding years are under consideration and will be announced later.

First Year in Detail.

(Approximate age: Seventeen years.)

In accordance with the aim of this Course, the lessons are selected to meet the special needs of first year Senior pupils. It is presupposed that most of the pupils have been in the Sunday School through the previous courses, and that the appeals for service and for the adjustment of personal religion to actual conditions of life will be made on this basis.

For recent recruits and for those who have not openly confessed Christ as Saviour, it is urged that the social aspect of these lessons as a point of contact and the outlook on life be utilized to emphasize the necessity for personal surrender to Christ as Saviour and Lord.

FIRST QUARTER.

Bible Readings for the First Quarter: The Training of Moses for his Life Work: Exodus 2: 1 to 4: 18; Acts 7: 20–36; Hebrews 11: 23–29.

I. The World as a Field for Christian Service.

Lessons 1 to 26.

A. Opportunity, Inspiration and Challenge of the World Today. (Lessons 1 to 7.)

1. The Kingdom of God on Earth.—(*a*) The Prophetic Vision. (*b*) Jesus' Ideal of the Kingdom. Biblical Material: (*a*) Isa. 2: 2–4; 4: 2–6; Rev. 21: 1–8; 22: 1–5; (*b*) Luke 4: 18–21; 10: 25–28; Matt. 11: 2–6.
2. The Needs of the World.—Physical, Mental and Spiritual Welfare. Biblical Material: Matt. 9: 35–38; Luke 4: 16–21; Mark 6: 34; James 1: 27; Acts 4: 32–37.
3. How the Needs of the World Are Met.—(*a*) By Personal Sacrifice and Principle. (*b*) By Division of Labor. (*c*) In Modern Life by the Home, Church, Voluntary Agencies, Civic Agencies. Biblical Material: Matt. 16: 21–28; Rom. 12: 9–21; Acts 6: 1–6; 2 Tim. 1: 3–5; 3: 14, 15; Eph. 4: 11–16; Rom. 13: 1–8.
4. The Standard of Success.—Biblical Material: Matt. 6: 19–34; Prov. 3: 13–20; Luke 12: 13–21.
5. The Challenge to the Individual.—Biblical Material: Gen. 12: 1–3; Deut. 31: 23; Josh. 1: 1–9; Matt. 4: 19; 5: 13–16.
6. The Kingdom and the World's Work.—Biblical Material: Eccl. 9: 10a; Prov. 22: 29; Matt. 25: 14–30; Gal. 6: 7–10.
7. The Significance of Youth, of the Strategic Relation of Youth to Life and the World's Needs.—Biblical Material: Eccl. 11: 9 to 12: 1; 1 Tim. 4: 12; 1 Kings 3: 5–15; 12: 1–11; Daniel 1.

B. Preparation of the Individual to Meet the Need of the World: Physical, Mental and Spiritual Development. (Lessons 8 to 10.)

8. Physical Preparation.—Sound Body, well-trained, with Senses developed. Biblical Material: 1 Sam. 16: 12; 17: 34–36, 49; Psa. 18: 29–35; Isa. 40: 31; 1 Cor. 6: 12–20.
9. Intellectual Preparation.—Strong, well-balanced, alert Intellect, the ready Servant of the Will; ability to make Distinctions and to express one's self. Biblical Material: Ex. 4: 14–16; 1 Kings 4: 29–34; Luke 2: 52; Heb. 5: 12–14; 1 Tim. 4: 13–15.
10. Spiritual Preparation.—Biblical Material: Isaiah 6; Matt. 3: 13 to 4: 11; Gal. 1: 11–17.

C. Specific Opportunities for Service.

(Lessons 11 to 15.)

11. (Boys) Opportunities for Service Through Industrial and Agricultural Life.—Biblical Material: Gen. 2: 15; Prov. 27: 23; 1 Kings 19: 19; 2 Chronicles 2; Acts 18: 2, 3; Mark 6: 3.
(Girls) Housekeeping, Cooking and Nursing.—Biblical Material: Prov. 31: 10–31; Titus 2: 4, 5.
12. (Boys) Commercial Life.—Biblical Material: Amos 8: 4–7; Luke 19: 11–26.
(Girls) Home-Making and Motherhood.—Biblical Material: Ex. 2: 1–10; Luke 1: 46–56; 2 Tim. 3: 14–17.
13. (Boys) Professional Life.—Biblical Material: Jer. 22: 16; Amos 5: 6–15; Col. 4: 14; Titus 3: 13; Isa. 10: 1–4; Deut. 1: 17.
(Girls) Teaching and Social Life.—Biblical Material: Luke 10: 38–42; John 12: 1–8.

SECOND QUARTER.

Bible Readings for the Second Quarter: The Training of Paul for His Life Work: Acts 22: 1–21; 2 Corinthians 11: 22 to 12: 10; Galatians 1: 11 to 2: 10.

14. (Boys) Public Life.—Biblical Material: 1 Sam. 12: 1–5; 1 Kings 3: 4–10.
(Girls) Commercial, Secretarial and Other Occupations.—Biblical Material: Judges 4: 4–10; 1 Kings 10: 1–10; Acts 16: 14.
15. Service Through Voluntary and Civic Agencies; Promotion of Public Health, Protection, Child Saving.—Biblical Material: Job 29; Matt. 25: 31–46.

D. Special Opportunities for Service Through the Church.
(Lessons 16 to 21.)

16. (Boys) Christian Preachers.—Biblical Material: Isa. 6: 8; Luke 10: 1, 2; Rom. 10: 13–15; 1 Tim. 3: 1–7; 2 Tim. 4: 2.
(Girls) Christian Workers and Pastors' Assistants.—Biblical Material: Luke 8: 1–3; Acts 18: 24–28; Acts 21: 8, 9; Rom. 16: 1–6, 12, 13; Phil. 4: 2, 3.
17. Teachers of the Christian Religion.—Biblical Material: Deut. 6: 4–9; Ezra 7: 10; Neh. 8: 1–3; Acts 8: 26–40.
18. Champions of Good Citizenship.—Biblical Material: Jer. 29: 4–7; Neh. 13: 15–22; Luke 3: 7–14; Acts 19: 35–41; 22: 25–29; Rom. 13: 1–8.
19. Pathfinders of the Frontier (Home Missions).—Biblical Material: Mark 7: 24, 31; Luke 4: 42, 43; Acts 1: 8; 8: 4–8.

20. Ministers of Healing (Medical Missions).—Biblical Material: Matt. 4: 23; 10: 1–8; Acts 3: 1–10.
21. Christian Leaders in Every Land (Foreign Missions.)—Biblical Material: Matt. 28: 16–20; Acts 8: 4–8; 13: 1–4; Rom. 10: 11–15.

E. Finding One's Place in the World's Work.
(Lessons 22 to 26.)

In the lessons that follow, after presentation in the class, personal conference between teacher and pupil as intimate and candid as possible is most desirable.

22. Self-Examination.—What am I fitted to do? How can I ascertain my special aptitudes and deficiencies? The bearing of family history; one's own personal history and desires; experiences in trying different tasks; the advice of intimate and trustworthy friends. Biblical Material: 1 Cor. 12: 1–11.
23. Choosing One's Place.—Considering my own aptitudes and deficiencies, in what line of service would I probably be most successful? Biblical Material: 1 Cor. 12: 12–31.
24. Qualifying for Efficiency.—Biblical Material: Luke 2: 51, 52; Gal. 1: 11–24; 2 Tim. 1: 6, 7; 2: 15; James 1: 5–8; 3: 17, 18.
25. Dedicating One's Leisure.—Biblical Material: 1 Sam. 16: 16–23; Mark 6: 30–34; Acts 18: 24–26.
26. Where to Begin: At Home; in the Church; in the Community.—Biblical Material: Eccl. 9: 10; Mark 5: 18–20; Luke 10: 38–42; James 1: 27; Mal. 3: 16, 17.

THIRD QUARTER.

II. The Problems of Youth in Social Life.

Lessons 27 to 39.

These lessons are in no way intended to be a duplication of the studies in the fourth year Intermediate, in which the application of some fundamental principles of the Christian life is a personal one. The treatment of the lessons here given should bring out the social aspect of these personal life problems, especially as they are related to wrongs in the community that need to be righted and as offering opportunities for service.

Bible Readings for the Third Quarter: The Sermon on the Mount. Matthew 5 to 7.

27. The Social Significance of Youth (Psychology of Adolescence in Its Social Outreach.)—Biblical Material: Prov. 1: 7–19; Eccl. 11: 9 to 12: 1; Daniel 1.
28. Habit and Its Control Over Life.—Biblical Material: Jer. 13: 23; Prov. 22: 6; Matt. 7: 20–27; Luke 4: 16; Acts 3: 1.

29. Honesty and Justice to One's Self.—Biblical Material: Prov. 3: 7; Psa. 24: 3, 4; Luke 6: 41, 42; Rom. 12: 3; James 1: 22–27; 1 Cor. 10: 12; 1 John 1: 5–10; 2: 3, 4.
30. Honesty and Justice to Others.—Biblical Material: Lev. 19: 35, 36; Deut. 25: 13–18; Amos 8: 4–14; Micah 6: 8; Matt. 18: 21–35; 1 John 4: 20, 21.
31. Truthfulness of Speech.—Biblical Material: Prov. 16: 13; Zech. 8: 16; Psa. 15: 1, 2; 19: 14; Matt. 5: 33–37; Col. 3: 9.
32. Fidelity in One's Daily Task as It Affects the Community.—Biblical Material: Prov. 10: 9; Neh. 5: 14–18; Luke 16: 10–13; Acts 20: 34, 35; 2 Thess. 3: 6–10.
33. Liquor, Tobacco and Opiates—a Social Menace.—Biblical Material: Prov. 23: 20, 21, 29–35; Isa. 28: 1–13; 1 Cor. 10: 23, 33.
34. Unclean and Evil Speaking and Profanity.—Biblical Material: Ex. 20: 7; Psa. 10: 7, 8; Matt. 12: 35–37; Eph. 4: 29–32; 5: 3–14; James 3.
35. High Ideals of Each Sex Regarding the Other.—(For boys and girls in separate classes.) Biblical Material: Gen. 1: 27; Genesis 39; Prov. 31: 10–31; 1 Cor. 6: 15–19; Matt. 5: 27–32.
36. The Use and Abuse of Pleasure and Recreation.—Biblical Material: Eccl. 3: 1–13; Neh. 8: 9–18; Luke 8: 14; 1 Tim. 5: 6; 2 Tim. 3: 1–5.
37. Friends and Companions.—Biblical Material: Ruth 1: 15–18; 1 Sam. 19: 1–7; 20: 1–25; Prov. 17: 17; Prov. 18: 24; John 15: 13–17.
38. The Attitude Toward Those Younger.—Biblical Material: Gen. 44: 14–34; Ex. 2: 1–10.
39. For Self or for Others? (Review.)

FOURTH QUARTER.

It is the purpose of the Fourth Quarter to introduce the pupils to a study of two short books of the Bible as books. The choice of Ruth and James is based upon the typical character of these gems of Biblical literature. Ruth, a story of primitive times, shows how all the difficulties and sorrows of life are met by a simple loyalty to truth and duty. James, the "Christian Book of Proverbs," is a vigorous and readable Epistle upon applied Christianiy.

Bible Readings for the Fourth Quarter: The Books to be studied.

III. The Book of Ruth.

Lessons 40 to 42.

Before taking up the Lessons which follow, the book should be read at a single sitting, as it can be in from fifteen to twenty minutes, that is, in such a way as to give broad impressions and an interest in its setting and aim.

40. Life in the Times of Ruth.—For the point of view of the author, see Ruth 1: 1 and 4: 7. For manner of life, atmos-

phere and customs, see the following: Agricultural life, 1: 1, 6, 22; 2: 2, 3; 3: 2, 7; method of publicity, 1: 19; 2: 1; 2: 9; gleaning, 2: 2; Deut. 24: 19–22; love of offspring, 1: 11–13; 4: 10–17; Psa. 127: 3–5; land tenure, 4: 4–6; Lev. 25: 2–17, 23–28; religious faith, 1: 16, 17; 2: 4; 4: 11, 14; contract, 4: 7; customs connected with marriage, 3: 1–9; 4: 1–6; Deut. 25: 5–10.

41. RUTH, FAITHFUL IN TRIAL.—Biblical Material: Chapters 1 and 2.

42. RUTH, BELOVED AND HONORED.—Biblical Material: Chapters 3 and 4.

IV. THE BOOK OF JAMES.

Lessons 43 to 52.

Before taking up the Lessons which follow, the book should be read at a single sitting, as it can be in from twenty to thirty minutes, that is, in such a way as to give broad impressions and an interest in its author and aim.

43. JAMES, THE AUTHOR OF THE BOOK.—Biblical Material: Matt. 13: 55; Mark 6: 3; Acts 12: 17; Gal. 2: 9; Acts 21: 17–25.

44. THE CHARACTER AND PURPOSE OF THE BOOK.—Biblical Material: Read the whole book.

45. HOW TO MEET TRIAL AND TEMPTATION.—Biblical Material: James 1: 1–18; 5: 7–11, 13–18.

46. THE CONTROL OF THE TONGUE.—Biblical Material: James 1: 19–27; 3: 1–12; 4: 11, 12; 5: 12.

47. RESPECT OF PERSONS.—Biblical Material: James 2: 1–13.

48. FAITH AND WORKS.—Biblical Material: James 2: 14–26; 1: 22–25; 4: 17.

49. WISDOM FROM ABOVE.—Biblical Material: James 1: 5–8; 3: 13–18; 4: 1–10.

50. THE ABUSE OF WEALTH.—Biblical Material: James 5: 1–6; 1: 9–11; 2: 1–9.

51. WARNINGS AND ENCOURAGEMENTS.—Biblical Material: James 4: 1–10, 13–17; 5: 13–20.

52. REVIEW.

GRADED SERIES: ADDITIONAL BIBLICAL LESSONS AND A FEW MODIFICATIONS.

Issued by the Seventh Lesson Committee—American Section.

(April 20, 1911.)

Prof. Ira M. Price, Secretary, The University of Chicago, Chicago, Ill.

At its Semiannual Meeting, December 30, 1910, the International Sunday School Lesson Committee, in response to the request of a large constituency, appointed a Special Committee, not to revise the Graded Lessons, but to prepare Biblical Lessons to run parallel to all the so-called extra-Biblical Lessons in the Graded Series, and to make such other minor modifications as seemed to it desirable. The Special Committee prepared its report, and it was submitted to the entire Lesson Committee, and passed upon by correspondence, March 14, 1911. The following material presents the few modifications and the Biblical Lessons which are to take their places beside the extra-Biblical Lessons of the corresponding number in the lists already issued.

In Introduction, first page, of all the Graded Series, read as follows:

INTRODUCTION.

I. THE PURPOSE OF THE GRADED LESSONS: ETC.

1. To know God as he has revealed himself to us in nature, in the heart of man, in the Holy Scripures, and in Christ.

Delete all stars (*) throughout the courses standing by so-called Nature Lessons.

BEGINNERS COURSE: FIRST YEAR.

AIM OF THE COURSE.

To lead the Little Child to God the Father through Christ.

Make the following changes for the Biblical Lessons on page 3, under "Themes for the First Year"; and also throughout the "First Year in Detail."

GOD'S FATHERLY CARE.

Stories 1 to 7.

Delete Captions VI and VII; and change Captions VIII, IX, X and XI to VI, VII, VIII and IX.
Caption V will then include Lessons 20 to 29.

2. GOD THE FATHER MAKING ALL THINGS.—Story Material: Gen. 1: 1–28. Verse for the Child: God created the heavens and the earth. Gen. 1: 1.

7. GOD'S CARE FOR EVERYBODY AND EVERYTHING.

26. JESUS GIVES SIGHT TO A POOR BLIND MAN.—Story Material: John 9: 1, 6–11. Verse for the Child: We love, because he first loved us. 1 John 4: 19.

27. JESUS TELLS THE STORY OF A LOVING FATHER.—Story Material: Luke 15: 11–24. Verse for the Child: God is love. 1 John 4: 8.

28. JESUS BRINGS A LITTLE GIRL TO LIFE.—Story Material: Mark 5: 22–24, 35–42. Verse for the Child: Jehovah pitieth them that fear him. Psa. 103: 13.

29. JESUS AND THE HEAVENLY HOME.—Story Material: John 14: 1–3; Rev. 21: 1–4, 21; 22: 1–5. Verse for the Child: In my Father's house are many mansions. John 14: 2.

BEGINNERS COURSE: SECOND YEAR.

AIM OF THE COURSE.

To lead the Little Child to God the Father through Christ.

Make the following changes for the Biblical Lessons on page 3, under "Themes for the Second Year":

Delete Captions V and VIII; change V to IV with Stories 14 to 18 under it; Caption VI becomes V with Stories 19 to 26 under it; and VII becomes VI with Stories 27 and 28 under it; Caption IX becomes VII with the title, "God's Gift of Sunshine and Rain," and with Stories 29 and 30 under it; Caption X becomes VIII, XI becomes IX, and XII becomes X.

2. OUR HEAVENLY FATHER PROTECTING THE CHILD JESUS.—Story Material: Matt. 2: 12–15, 19–23. Verse for the Child: He loved us, and sent his Son. 1 John 4: 10.

3. OUR HEAVENLY FATHER PROTECTING BIRDS AND ANIMALS.—Story Material: Psa. 104: 16–24; Joel 2: 22; Matt. 6: 26; 10: 29–31. Verse for the Child: Your heavenly Father feedeth them. Matt. 6: 26.

14. JOSEPH FEEDS MANY HUNGRY PEOPLE.—Story Material: Gen. 37: 28, 36; 39: 20; 41: 38–43, 46–49, 55–57; 45: 1–11. Verse for the Child: Give us this day our daily bread. Matt. 6: 11.

15. MOSES LEADS THE PEOPLE THROUGH THE RED SEA.—Story Material: Ex. 14: 10–22. Verse for the Child: God is my helper. Psa. 54: 4.

16. PAUL HELPING IN THE STORM AT SEA.—Story Material: Acts 27: 9–44. Verse for the Child: God is my helper. Psa. 54: 4.

24. JESUS SAVING A HELPLESS MAN.—Story Material: Mark 2: 1–12; Luke 5: 17–26. Verse for the Child: Thy sins are forgiven. Mark 2: 5.

25. JESUS AND THE HEAVENLY HOME.—Story Material: John 14: 1–3; Rev. 21: 1–4, 21; 22: 1–5.

26. STORIES RETOLD: Stories 22 to 25.

27. JESUS PRAYING.—Story Material: Luke 3: 21, 22; Mark 1: 35; Luke 6: 12, 13; Mark 6: 41; Luke 9: 28, 29; John 17: 1; Luke 22: 39–46; 23: 34. Verse for the Child: Lord, teach us to pray. Luke 11: 1.

28. JESUS TEACHING HOW TO PRAY.—Story Material: Luke 11: 1–4; Matt. 6: 9–13; Luke 18: 9–14.

32. THE BOY JESUS AS A HELPER.—Story Material: Luke 2: 40–52; Matt. 13: 55, 56; Mark 6: 3. Verse for the Child: Children, obey your parents in all things. Col. 3: 20.

PRIMARY COURSE.

AIM OF THE COURSE.

To lead the child to know God, the Heavenly Father, and to awaken within him a desire to live as God's child.

PRIMARY COURSE: FIRST YEAR.

1. Title, GOD THE CREATOR.

2. Title, GOD THE FATHER.—To Lesson Material add Acts 17: 28, 29; Gal. 3: 26, 27; John 8: 42–44. Memory Verse: Our Father who art in heaven, Hallowed be thy name. Matt. 6: 9.

3. To Lesson Material add Ex. 17: 1–7. Memory Verse: Every good gift and every perfect gift is from above. James 1: 17.

4. To Lesson Material add Ex. 16: 4, 5, 13–18; Acts 14: 17.

5. Memory Verse: Every good gift and every perfect gift is from above. James 1: 17.

25. Title, GOD, THE GIVER OF LIFE ON EARTH.—To Lesson Material add Gen. 2: 7; John 1: 3, 4; 3: 16; Acts 17: 28. Memory Verse: Thou wilt show me the path of life. Psa. 16: 11a.

26. JESUS RISING AND GOING TO THE HEAVENLY HOME.

PRIMARY COURSE: SECOND YEAR.

Make the following changes for Biblical Lessons on page 3, under "Themes for the Second Year":

Delete Caption X; IX being extended to include Lessons 31 to 39; XI, XII and XIII thus become X, XI and XII.

35. BARNABAS AND SAUL GO OUT AS MISSIONARIES.—Lesson Material: Acts 13: 1–12. Memory Verse: Go ye into all the world, and preach the gospel to the whole creation. Mark 16: 15

36. PAUL STIRS UP ANTIOCH.—Lesson Material: Acts 13: 13–52. Memory Verse: We bring you good tidings. Acts 13: 32.

37. PAUL CURES A LAME MAN AT LYSTRA.—Lesson Material: Acts 14: 8–20. Memory Verse: We bring you good tidings. Acts 13: 32.

38. PAUL IN JAIL AT PHILIPPI.—Lesson Material: Acts 16: 6–40. Memory Verse: How shall they hear without a preacher? Rom. 10: 14.

39. REVIEW.—Review the stories of Lessons 35 to 38 in such a way as to emphasize the thought of the memory verse of Lesson 35.

47. To Lesson Material add Prov. 23: 20, 21.

49. To Lesson Material prefix Gen. 1: 24, 25.

50. To Lesson Material add Psa. 107: 23–31.

51. To Lesson Material prefix Gen. 1: 14–18.

52. Delete Song of Solomon 7: 13b.

JUNIOR COURSE: FIRST YEAR.

AIM OF THE COURSE.

4. TO PRESENT JESUS AS OUR SAVIOUR AND EXAMPLE, ETC. (AND SO THROUGHOUT THE JUNIOR COURSE).

JUNIOR COURSE: SECOND YEAR.

V. OTHER EARLY FOLLOWERS OF THE LORD JESUS. Lessons 36–43.

36. DORCAS, THE FRIEND OF THE POOR.—Teaching Material: Acts 9: 36–42. Pupils' Reading: Acts 9: 36–42. Memory Text: A worthy woman who can find? For her price is far above rubies. Prov. 31: 10.

37. Cornelius, the First Gentile Convert.—Teaching Material: Acts 10: 1 to 11: 18. Pupils' Reading: Acts 11: 1–18. Memory Text: Of a truth I perceive that God is no respecter of persons. Acts 10: 34.

38. Onesimus, the Converted Slave.—Teaching Material: The Epistle to Philemon; Col. 4: 9. Pupils' Reading: The Epistle to Philemon; Col. 4: 9. Memory Text: He that was called in the Lord being a bondservant, is the Lord's freedman. 1 Cor. 7: 22.

39. Paul's Helpers—Luke.—Teaching Material: Acts 16: 10–18; 20: 5 to 21: 19; chapters 27 and 28; Col. 4: 14; 2 Tim. 4: 11; Philemon 24; Luke 1: 1–4; Acts 1: 1, 2. Pupils' Reading: Luke 1: 1–4; Acts 1: 1, 2; 16: 10–18. Memory Text: Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. Acts 20: 35.

40. Paul's Helpers—Aquila and Priscilla.—Teaching Material: Acts 18: 1–4, 18–21, 24–28; 1 Cor. 16: 19; Rom. 16: 3, 4. Pupils' Reading: Acts 18: 1–4, 18–21, 24–28. Memory Text: Salute Priscilla and Aquila, my fellow workers in Christ Jesus, who for my life laid down their own necks. Rom. 16: 3, 4.

41. Paul's Helpers—Timothy.—Teaching Material: Acts 16: 1–5; 1 Cor. 4: 17; 16: 10, 11; 1 Thess. 1: 1; 3: 2–8; Paul's Letters to Timothy. Pupils' Reading: Acts 16: 1–5; 1 Thess. 3: 1, 2; 2 Tim. 1: 3–6. Memory Text: From a babe thou hast known the sacred writings which are able to make thee wise unto salvation. 2 Tim. 3: 15.

42. Paul's Helpers—Titus.—Teaching Material: Gal. 2: 1–3; 2 Cor. 2: 13; 7: 6, 7, 13–15; 8: 6, 16, 17; 12: 18; Paul's Letter to Titus. Pupil's Reading: Gal. 2: 1–3; Titus 1: 4; 2: 1–8. Memory Text: There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him. Rom. 10: 12.

43. Review.—Lessons 36 to 42. Memory Text: And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Dan. 12: 3.

Junior Course: Third Year.

39. Title should be, Lessons from Israel for Our Country.

49. (Compare from the Apocrypha, 1 Maccabees 1: 1 to 2: 70.)

50. (Compare from the Apocrypha, 1 Maccabees 3: 1 to 4: 61.)

INTERMEDIATE COURSE: FIRST YEAR.

Make the following changes for the Biblical Lessons, on page 3, "Outline of the Material. First Year":

For Captions II and III read only, "II. Salvation and Service," and make same change on page 6.

37. MALACHI, THE MESSENGER OF JEHOVAH.—Material: The Book of Malachi.

II. SALVATION AND SERVICE.

40. JESUS OUR SAVIOUR.—Biblical Material: Matt. 1: 21; John 3: 16, 17; Gal. 3: 13, 14; Rom. 5: 8, 9; 1 Thess. 5: 9, 10; Acts 4: 12; 1 Peter 2: 21–25.

41. THE HOLY SPIRIT.—Biblical Material: John 3: 1–8; 16: 7–15; Rom. 5: 5; 8: 14–17, 26; Eph. 4: 30; 1 Thess. 5: 19; Gal. 5: 22–26; Acts 1: 8.

42. REPENTANCE.—Biblical Material: Acts 20: 21; Mark 1: 14, 15; Luke 5: 32; 13: 1–5; 15: 10–24; 24: 46, 47; Rom. 2: 4; 2 Cor. 7: 10.

43. FAITH.—Biblical Material: Acts 20: 21; John 3: 16–18, 36; 5: 24; Acts 10: 43; 16: 29–31; Rom. 1: 16, 17; 10: 17; Mark 16: 16; Gal. 2: 20; 3: 26; James 2: 26.

44. CONFESSING CHRIST.—Biblical Material: Matt. 10: 32, 33, 37–39; Mark 8: 34–38; Rom. 10: 8–10; John 9: 17, 24–38; Mark 5: 25–34.

45. BAPTISM.—Biblical Material: Mark 1: 1–11; Matt. 28: 18–20; Acts 2: 38, 41; 8: 36–39; 16: 32–34; 22: 16; 1 Peter 3: 21; Rom. 6: 3–7.

46. THE LORD'S SUPPER.—Biblical Material: Luke 22: 19, 20; Acts 2: 42; 20: 7; 1 Cor. 10: 14–22; 11: 17–34.

47. REVIEW.

48. FELLOWSHIP IN CHURCH LIFE.—Biblical Material: Acts 2: 42–47; 1 Cor. 12: 4 to 13: 13; Gal. 6: 1–10.

49. THE UNITY OF CHRISTIANS.—Biblical Material: John 17: 1–26; Eph. 4: 1–16.

50. PERSONAL WORK IN WINNING OTHERS TO CHRIST.—Biblical Material: John 1: 35–51; Acts 5: 42; 8: 4; 20: 17–21, 31.

51. WINNING THE WHOLE WORLD TO CHRIST.—Biblical Material: Luke 24: 44–47; Acts 1: 6–9; 17: 24–31; Rom. 15: 17–21.

52. REVIEW.

SENIOR COURSE: FIRST YEAR.

Make the following modifications in this year's material:

AIMS FOR THE FIRST YEAR.

Read the second paragraph as follows: To lead the pupil, through frank private conference about himself, his limitations and his relations to the Kingdom of God, to a realization of the claims of Christ as Saviour and Lord, and of his service as the true basis of successful living.

1. Add (*c*) His Church in the World. To Biblical Material add (*c*) Phil. 2: 15, 16.

3. Instead of (*c*) read (*c*) By the Home and the Church. (*d*) By Christian Activities Through Other Agencies Voluntary and Civic.

6. Title should be, THE SONS OF THE KINGDOM AND THE WORLD'S WORK.

C. should be, *C. Specific Opportunities for Christian Service.*

11. (BOYS) OPPORTUNITIES FOR SERVICE IN AGRICULTURAL AND INDUSTRIAL LIFE.
(GIRLS) HOUSEKEEPING AND RELATED ACTIVITIES.

13. (BOYS) PROFESSIONAL AND CIVIC LIFE.—Biblical Material: Jer. 22: 16; Amos 5: 6–15; Col. 4: 14; Titus 3: 13; Isa. 10: 1–4; Deut. 1: 17; Jer. 29: 4–7; Neh. 13: 15–22; Luke 3: 7–14; Acts 19: 35–41; 22: 25–29; Rom. 13: 1–8.

18. HELPERS IN THE WORK OF THE CHURCH.—Biblical Material: Acts 4: 32–37; Rom. 16: 1–16; Phil. 4: 1–3.

E. The Christian Finding His Place in the World's Work.

37. Title should be, COMPANIONS AND FRIENDS.

IV. SOME IMPORTANT DATES.

Raikes' first Sunday-school .....July, 1780
William Fox founds Society for promoting Sunday-schools .....Sept. 7, 1785
American Sunday School Union founded .....May 25, 1824
Movement toward Selected or Limited Lessons 1823–1825
First Sunday-school Normal Class, Joliet, Ill. 1857
Mr. Vincent's first Uniform Lessons 1866
B. F. Jacobs dreams of uniformity throughout the nation..1867
Uniform Lesson System launched at Indianapolis.April 18, 1872
Uniform Lessons adopted in England 1874
Gospel of Mark studied for a whole year 1882
Optional Easter and Christmas Lessons introduced.....1892
Optional Primary Course issued for 1896
Corresponding members promoted to be the British Section of the Lesson Committee.....1899
Optional Whitsuntide Lessons introduced 1900
Optional Two Years' Course for Beginners authorized by Tenth International Convention 1902
Advanced Course authorized by Eleventh International Convention 1905
Conference of British and American Sections of the Lesson Committee in London .....June 19–21, 1907
The Boston Conference .....January 2, 3, 1908
Completely Graded Series authorized by Twelfth International Convention, Louisville .....June 20, 1908

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